JESUS—OUR STANDARD

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JESUS—OUR STANDARD

By

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TO
THE BOYS' WORK SECRETARIES
OF THE
YOUNG MEN'S CHRISTIAN ASSOCIATIONS
OF THE
UNITED STATES AND CANADA,
MY FRIENDS,
WHO FOLLOW AND TEACH
JESUS AS STANDARD

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PREFACE

A COMPLETED task lies before me, the better part of a winter's work.

In sincerity I can transcribe a paragraph from the prefatory note of Elizabeth Stuart Phelps in her Story of Jesus Christ: "There has come to me, during the time given to the growth of this work, an experience always full of wonder and of charm. Often, on waking in the morning, after days of the most absorbing and affectionate study of the Great Life, the first conscious thoughts have been: 'Who was with me yesterday? What noble being entered this door? In what delightful, in what high society, have I been!' I felt as if I had made a new, a supreme acquaintance."

The idea underlying the book is that Jesus is our standard, both personal and social. This idea was conceived and the preliminary draft of this work was made at Lake Couchiching, in August, 1915. Mr. Taylor Statten, Boys' Work Secretary of the Canadian Y. M. C. A., had invited me in a series of lectures to connect the "Canadian Standard Efficiency Tests" with the life of Jesus. This was done, and the published revision of the Tests contain my Preface.

The preliminary form of the "American Standard Tests" has since used the same basis, though these Tests are still undergoing revision.

Now at length appears the full development of the idea of the fullness of life in Jesus, of the idea that this life truly viewed is the standard for human personal and social living. Our efficiency tests under Christian auspices can use the life of Jesus as their normal ideal.

The now well-known "four-fold development" —intellectual, physical, religious, and social (Luke 2. 52)—of the two sets of tests is here broadened into five through giving independent recognition to the emotional element and by making the religious or spiritual an encircling test covering all the others. In practice, in applying the four tests of physique, goodness, emotions, and intellect, the spiritual should be a phase of each.

The order of the discussion—the will preceding emotion and the intellect following both—indicates the voluntaristic viewpoint throughout. Activity is the primary principle, emotions are the psychic side of instincts in action, and ideas follow acts and feelings, as well as guide succeeding acts and so produce other feelings. The data have to be classified in some way, and the classification into physical, volitional, emotional, intellectual, and spiritual has historic value, is as useful as any other, and also lends itself to the functional viewpoint; that is, acts, feelings, and ideas are modes of adjustment of the organism to the environment, ideas particularly having value as tools of adaptation.

In these tests the historic triangle of the Association, "body, mind, and spirit," has already become a square—body, mind, spirit, and society; which in turn I should like to see become a square inclosed by a circle—body, will, emotion, intellect, and spirit; or, using the three dimensions, the cube become the sphere, as worked out in Chapter I.

The life of Jesus has been studied from countless standpoints, but not, I think, from this one before. Very little has been written about the physique and psychology of Jesus. Dr. G. Stanley Hall's two volumes, Jesus, the Christ, in the Light of Psychology, which are likely to prove monumental, have just come from the press, too late to be considered in finishing this study.

We have studied Jesus our standard as he is presented in the Gospels. Into questions of the credibility of the Gospels we have not entered. It is the Jesus of the Gospels who is our standard. Christianity is the control of life by the spirit of Christ, which is equally possible to men of diverse literary and critical views of the New Testament. The Gospel records are taken as the data upon which this study is based, in interpreting which I am especially indebted to Hastings's Dictionary of Christ and the Gospels,[1] a very helpful work recommended to me by Professor Riggs, of Auburn Theological Seminary. The views here presented will probably not be found inconsistent with modern sound criticism. For linguistic and exegetical aid I am also indebted to Dr. J. P. Taylor.

In treating this theme, in which there are gaps now of ten and now of eighteen silent years in a short life of nearly thirty-three, it is easy to let one's imagination go, and present Jesus as a boy the best swimmer, runner, and fellow in Nazareth, and as a young man traveling for his education in Egypt and India, etc., but we have resisted this temptation, and have held to the records and what they clearly imply. Open the book at random and your eye will probably light not upon comment or preaching, but a statement of some fact or its implication. Here are neither exegesis nor dogmatism, but humanism and realism.

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[1] Two volumes. Scribners, New York, 1911-1912.

Allow me to associate this study of Jesus as standard with the labarum of Constantine, the story of which is briefly told. The labarum was one form of the Roman military standard, a kind of banner. When Constantine was on his way to attack Maxentius, in A. D. 312, according to the story told by Eusebius, he had a vision of a flaming cross in the sky at noonday, with the legend *ἐν τούτῳ νίκα* ("By this conquer"). The incident led to the emperor's conversion to Christianity. Another version is that the vision was seen by Constantine in a dream. Constantine had already doubtless been impressed by the misfortunes of the vigorous opponents of Christianity. At any rate he adopted the monogram ☧, the Chrismon (☧ = Chr. = "Christos" in Greek, or Christ) as his device, gave successful battle to the revolting Maxentius, became the master of Rome and the West, and gained toleration for Christianity, hitherto persecuted, throughout the empire. Gibbon, however, says that Constantine did not show the device to the army until 323.

Thus the old Roman cavalry standard, bearing the effigy of the emperor, or general, or a hand or animal as emblem of the legion, became the Christian military standard with the new emblem of the Chrismon, whose use was continued by the Christian successors of Constantine. "Eusebius describes the first labarum as consisting of a long gilded spear, crossed at the top by a bar from which hung a square purple cloth, richly jeweled. At the upper extremity of the spear was a golden wreath encircling the sacred monogram, formed of the first two letters of the name of Christ. In later days the monogram was sometimes embroidered on the cloth. A special guard of fifty soldiers was appointed to protect the sacred standard."[1]

Not only did the labarum become the general standard of the Roman army under Constantine and his successors, but the monogram itself was put on the shields of the soldiers, and began to appear on tombs and in works of art as the symbol of Christianity.

The term "labarum" now carries a triple significance. It is the fighting banner of the early Christian emperors, it is also a similar ecclesiastical banner borne in processions of the Roman Catholic Church, and it is a moral standard or guide. The point of this book is that Jesus is our standard, our military and moral standard, in war and peace. "The Son of God" is still going "forth to war," in his name we still set up our banners, as soldiers of Christ we rise and put our armor on, we test our lives by his. So, throughout the discussion, the practical emphasis appears. Jesus is standard, ideally; individuals and society need to make him so, really.

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[1] Encyclopædia Britannica, 11th ed., art., "Labarum."

Keeping in mind the things we have not attempted in these pages will help to prevent misunderstanding. These things are: a life of Jesus, a philosophy of Jesus, a theological interpretation of Jesus, or a criticism of the Gospels. In contrast with all these, our aim has simply been to present the Jesus of the Gospels as our human standard.

H. H. H.

Leonia, N. J.
New Year's Eve.

CHAPTER I

THE FIVE IDEALS OF COMPLETE LIVING

"Set ye up a standard in the land."
—Jeremiah 51. 27.

CHAPTER I

THE FIVE IDEALS OF COMPLETE LIVING

I. The Nature of Ideals

Ideals are ideas of remote ends that function. An idea is theoretical, an ideal is practical. An idea is theoretical in the sense that it is intellectual; an ideal is practical in the sense that to some extent at least it controls experience. We may have ideas of things to be done at once, and we may have ideas of a plan of life to be realized through the coming days. The former type of ideas does not pass into ideals, though it may exemplify ideals. The latter type of ideas, that is, ideas of remote ends, does pass into ideals when it begins to be effective in shaping our experience. An ideal doing no work sinks back into the region of the idea whence it came; an idea of a remote end to be accomplished that shapes our conduct to some extent becomes an ideal. "Psychologically ideals are more or less remote ends of action whose realization is sought through the mediation of reflection and effort."[1]

The Value of Ideals

It is our ideals that give value to life; they put into our experience those qualities we deem most valuable. They are the compass or the star by which we steer our course in safety and peace. Values come into human experience through the ability of ideals tenaciously held to regulate experience. Choices made in accordance with ideals introduce the worthier elements into human life, eschewing the less worthy. Ideals also motivate life; that is, they give motive and power. By giving us something worthy to live for and to live by, they call out the latent powers of our being. So ideals are valuable because (1) they introduce values into life; (2) they regulate life; and (3) they motivate life. In fact, without ideals man lives out an animal rather than human existence.

The Growth of Ideals

Now our ideals grow with our experience. Saint Paul wrote to the Corinthians: "When I was a child, I talked like a child, felt like a child, reasoned like a child; when I became a man, I put from me childish ways" (Weymouth translation). We now smile at the ambitions and ideals of our childhood. With the larger experience comes the clearer vision of the true, real, and abiding values of life. But for this vision not to become distorted it is necessary that one always walk in the light he has. We must expect our ideals to move on as we approach them and to change their formulation as we increasingly realize them. In fact, from the racial standpoint, the ideals of barbarism are not those of savagery, nor are the ideals of civilization those of barbarism; and it is equally true that the ideals of Christianity are not those of present civilization. Ideals have moved on ahead with the race in its journey, like a pillar of cloud by day and a pillar of fire by night. Even if ideals in their essence did not change, but remained the same yesterday, to-day, and forever, still the race's views of those ideals do change with growth, and this amounts practically to the ideals themselves changing.

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[1] E. S. Ames, The Psychology of Religious Experience. Boston, 1910, p. 285.

Ideals Express Human Nature

Now, ideals, growing with human experience, are a function of human nature. The ideal horse is the perfect horse of his kind; and so of any animal. All angels, we suppose, are ideal beings of their kind. But man is neither lower animal nor angel; his ideals are relative to him, his kind, his nature. Human nature at its possible best gives us the ideals for man. If we want to know what the ideals of man's complete living are, we must know what human nature is at its best, what its elements are, what it is possible for each element to attain in its development. Thus the real is the basis of the ideal, the real at its best is the ideal; the real is the actual, the ideal is what is possible for the real to become. Such idealism as this has its feet on the ground, is practical. Idealism without reference to what the real can become is visionary. So the ideals of complete living express the latent potentialities of human nature.

II. Man as Body and Soul

But what are the elements of human nature? To begin with, we say man has a body and a soul. The term "soul" is synonymous with self. The precise connection between man's body and his soul no one knows. Some suppose the two interact upon each other—the common-sense, dualistic view—though nobody can show how. Others suppose the light of intelligence is thrown off by the body like sparks from an emery wheel, the soul being the effect of the body, but so outside the circle of real events, such an "epiphenomenon" (Huxley), that it cannot affect the body. Others suppose the two run along parallel with each other, the "parallelistic" view of Fechner.

Still others think man has only body and no real immaterial soul at all—the materialists. Still others think man has only soul and no real material body at all—the idealists. And, again, others think the two, body and soul, are an identity whose nature is unknown and unknowable—these are those agnostics who nevertheless maintain the unity of existence.

These several theories regarding the mutual relationship of body and soul, though important in themselves from the speculative standpoint, need not detain us further here. They all agree in emphasizing two things: the intimate relationship of body and soul and our profound ignorance of just what that relationship is. Meanwhile we bridge the gulf of our ignorance with the hyphen and call man a "psycho-physical" organism. In this sense we are all hyphenates. And in our present life we can dispense with neither side of the hyphen.

1. *The Function of the Body.* The function of the body is to be the medium of adjustment of soul to its material environment. The body is material, and so is one with the physical universe. At the same time through its arrangement of afferent and efferent nerves, it effects communion with the soul in some unknown way. Thus the soul can receive im-

pressions from the external world by means of the body and also manifest expressions of its own nature in the form of reactions upon the external world.

2. *The Functions of the Soul.* For the functions of the soul we consult psychology and try to verify its findings by looking within ourselves. There are three main functions of the soul, each simple in its beginning and complex in its conclusion. These three functions are willing, feeling, and knowing.

Willing

Willing is the activity of the soul in such varied forms as instincts, impulses, imitation, suggestion, habit, choice, and attention. It is probably the primary function of the soul in both time and importance.

Feeling

Feeling is the accompaniment of the activity of the soul, agreeable when the activity is normal, disagreeable when the activity is abnormal in any way. It appears in manifold forms in the coarser and finer emotions and in the sentiments. Feeling is not only an index to the well-being of the body; it is also the grand inspirer to activity and the great giver of warmth and vividness to ideas. It is the secondary function of the soul.

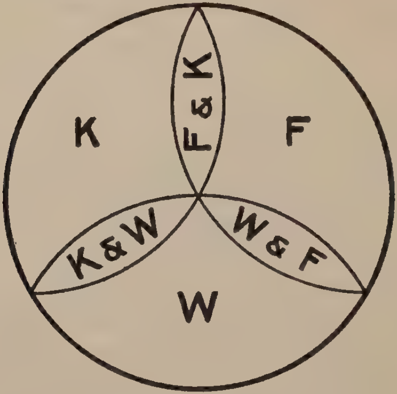
Knowing

Knowing is first the result and then the guide of activity. It is the content of soul representative of fact. Some of its complex phases are perception, memory, conception, imagination, judgment, and reasoning. It portrays for us in pale fashion the world, our neighbors, and ourselves. As a rational guide of conduct it makes conscious progress possible. It is the tertiary and concluding function of consciousness. We need not stop now to inquire what new function of the soul, if any, may be budding in the process of its present racial development.

Overlapping Functions of the Soul

These three functions of the soul are not really distinct from each other, though we have to discuss them one at the time. They overlap as a twisted cord composed of three strands. Our acts give basis for our emotions and reality to our ideas. Our feelings stimulate our actions and enliven our ideas. Our ideas interpret our emotions and guide our conduct. Thus the soul of man is a unity in variety, which might be represented by the following diagram, in which, though each function has a field of its own, it also overlaps each of the other two.

THE INTERRELATED FUNCTIONS OF THE SOUL



W = willing
F = feeling
K = knowing

III. THE FOUR ELEMENTS OF HUMAN NATURE

To sum up our inquiry regarding the main constituent elements of human nature: we find these to be two, the physical and the mental; the mental again is threefold, giving us in all the four phases of human life as the physical, the volitional, the emotional, and the intellectual.

IV. THE IDEALS OF COMPLETE LIVING

We have now seen what the elements of human nature are. But we were led to make this inquiry in order to discover the ideals of complete living: The ideals of complete living are the elements of human nature at their best. That life is complete each of whose constituent functions finds its true and satisfying goal. The ends of true living are the fruitions of the natural functions of human nature. What then are these ideals?

1. *The Physical Ideal.* First, the ideal for the physical man. There can be no reasonable doubt that the ideal state of the body is health. In the condition of health the body can perform the maximum of work with the minimum of expenditure. Health and vigor of body are a golden mean between asceticism, which subjects the body to the interests of the soul, and professional athleticism, which subjects the soul to the interests of the body. Asceticism has characterized periods of emphasis on other-worldliness; athleticism periods of emphasis on this-worldliness.

Conservation of Health

The conservation of health in our days is receiving especial attention. Among the many agencies working to prevent ill health and maintain good health may be mentioned the "safety first" movements; workmen's compensation laws; pure food legislation; the "new thought" movements in religion; playgrounds;

athletics; physical training; home, school, and social hygiene; gradation in schools by physiological maturity; medical supervision of schools; and the growing general appreciation of "God's out-of-doors."

Historic Appreciation of Health

The wise ones of the race have always highly appreciated bodily health and vigor. To primitive man bodily strength was a necessity for survival. The Greek ideal of Plato was the beautiful soul in the beautiful body. The poet Juvenal, with characteristic Roman emphasis, expresses the ideal as *mens sana in corpore sano*. The knights of the mediæval period remembered the claims of the body, though the priests largely forgot those claims. John Locke, English psychologist and physician, began his Thoughts Concerning Education in 1692 by looking back to Juvenal as follows (retaining his capitals):

Locke Quoted

> A sound Mind in a sound Body, is a short, but full Description of a happy State in this World. He that has these two, has little more to wish for; and he that wants either of them, will be but little the better for anything else. Men's Happiness or Misery is most part of their own making. He whose Mind directs not wisely, will never take the right Way; and he whose Body is crazy and feeble, will never be able to advance in it.

Likewise Carlyle in his famous Edinburgh rectorial address, given in 1866, when at the age of seventy his gifts were finally recognized by his fellow countrymen, said:

Carlyle Quoted

> Finally, I have one advice to give you which is practically of very great importance. You are to consider throughout, much more than is done at present, and what would have been a very great thing for me if I had been able to consider, that health is a thing to be attended to continually, that you are to regard it as the highest of all temporal things. There is no kind of achievement you could make in the world that is equal to perfect health. What to it are nuggets or millions?

2. *The Volitional Ideal, Including Vocational and Social.* Turning to the mental side of existence and recalling its three main elements, what is the ideal for the human will? Here the sage of Königsberg, Immanuel Kant, will help us. He begins his First Section of the Metaphysics of Morals, written in 1785, with the striking statement:

Kant Quoted

> Nothing can possibly be conceived in the world, or even out of it, which can be called good without qualification, except a Good Will.

A little later occurs this picturesque passage:

> Even if it should happen that, owing to special disfavor of fortune, or the niggardly provision of a stepmotherly nature, this will should wholly lack power to accomplish its purpose, if with its greatest effort it should yet achieve nothing, and there should remain only the good will (not, to be sure, a mere wish, but

the summoning of all means in our power), then, like a jewel, it would still shine by its own light, as a thing which has its whole value in itself.

We may properly deny, I think, the term "good" to the will which for any reason wholly fails to accomplish its purpose; still it remains true that the ideal of man's volitional being is the good will, or, the somewhat vague and colorless term "goodness." As the end of the bodily functions is to avoid weakness and disease and to maintain health, so the end of the will is to avoid evil and attain the good.

Goodness

Three Kinds of Goodness

There are at least three kinds of goodness we may profitably distinguish from each other. This distinction will reappear in our later discussion of the goodness of Jesus. These three are (1) muscular, (2) social, and (3) personal. These three uses of the term "good" may perhaps be illustrated by the phrases: a good mechanic, a good citizen, a good man. A good mechanic has skill; a good citizen has a developed social sense; a good man has personal integrity. Muscular goodness is practical; it is skill. Social goodness and personal goodness are both moral, the one regarding one's neighbor, the other regarding oneself.

Their Interdependence

These three kinds of good will should go together. Skill enables one to be economically independent; social goodness makes one a power that makes for righteousness in one's world; personal goodness involves sincerity and genuineness and inner uprightness. Lacking any one of these elements, the good will is not complete and fully admirable. Without skill, one is dependent; without aggressive social righteousness, one is almost a nonentity, counting for little in the improvement of human society; without personal integrity, one is a hypocrite.

Goodness, then, in this rich, comprehensive, forceful, and complex sense is the ideal for the human will. The ideal human will is vocationally skillful, socially righteous, and personally upright. These are the highest expressions of the activity of human nature.

Beauty

3. *The Emotional Ideal.* After the will, the feelings. What is the ideal for the emotional development of man? It is not easy to say. The emotional life is so complex, and underlies so many rich experiences of man, that it is not easy to single out the emotional ideal. Perhaps the love of the beautiful would best represent the ideal for the emotional element of human nature. It is no accident that the terms "lovely" and "beautiful" are synonymous. Love and beauty go together. The objects of our affections we tend to idealize as beautiful, and beautiful things and persons

tend to call out the emotion of love. Both Saint Paul and Henry Drummond have eulogized love as the greatest thing in the world. The point to be noted is that the object we love is regarded as beautiful. So the love of beauty will be our third ideal of complete living, along with health and goodness. As the complete life seeks to eliminate disease and evil, so also it seeks to eliminate ugliness, both in self and surroundings.

The Need of Beauty

Without an appreciation of beauty human life cannot be regarded as complete. It provides the necessary balance and offset to the practical necessities of life. Through the refinement of taste the pleasures of living are multiplied, the resources of life are increased. Though indispensable to well-rounded life, the ideal of beauty has received least independent recognition. In this discussion we are putting beauty in the region of the absolute ideals for human living because it is the true and proper satisfaction of the feelings of man, and the feelings are as truly elements of human experience as acts and ideas. The love of beauty, then, is the emotional ideal of man.

4. *The Intellectual Ideal.* There remains yet to seek the nature of the intellectual ideal. What is the ideal object of the knowing function? We will the good, we love the beautiful,

Truth

we know the truth. As we seek to avoid the contradictories of the other ideals, so also here we seek to avoid both ignorance and error—ignorance as the absence of knowledge and error as falsity held to be knowledge. We are not likely to think lives spent in either ignorance or error are complete. The knowledge of the truth is not merely a satisfaction in itself, it also has a practical value in guiding conduct.

In order to attain a knowledge of the truth we require both experience and instruction, both the discerning and the docile mind, both the love of truth and the willingness to receive.

Four-square Living

Here, then, we have four of the absolute ideals of human life, namely, health, goodness, beauty, and truth. This would make life four-square. The man with only one of these ideals, however good in itself, is leading a linear type of life, with two of the ideals he is living, as it were, in a plane; with any three, life is triangular at best. Only when body, will, emotion, and intellect, each and all, function well does man lead the foursquare life. Men really want to live completely; they want satisfaction from life. The source of man's trouble is that he either does not know where real satisfaction is to be found, or, knowing, is not ready to meet the conditions. To live completely is our most complex and difficult art. It is the problem of proportional development, of mutually adjusting different absolute values. If we think of the foursquare life as moving through space, we get cubical living.

5. *The Spiritual Ideal.* Is there any further ideal? Can any improvement be made on foursquare, or cubical, lives? There is no further elementary constituent of human nature. Provision has been made in ideal form for man's body, and for the main functions of his soul. Yet one thing is lacking. It is possible for the whole man to sense his divine relationship, his relationship as a whole but finite being to a whole but Infinite Being. No one familiar with the history of religion can deny both the fact and the reality of this sense of kinship to the embracing All.

God

So we have to add yet a fifth ideal to our list, the ideal of human life consciously lived in communion and union with Divine Life, the spiritual ideal. This ideal is God.

Nature of Spirituality

Please note that the basis for this ideal, which is the religious ideal, is no separate aspect of human nature but the whole of human nature in conscious relationship to the Divine. Not through one private door exclusively its own, but through all the familiar doors of human experience does religion enter. This fifth ideal is for the whole man in his unity, not for man in the phases of his being as the others are. The so-called spiritual nature of man is not one element of his being, like the material, or volitional, or emotional, or intellectual; it is the whole man conscious of his Divine Kinship.

How the Fifth Ideal Includes the Four

To illustrate. Our enjoyment of health acquires the spiritual tone when health is recognized as the result of conformity to the laws of nature which are the laws of God. Our goodness becomes spiritual when it is recognized that the laws of morality are the laws of God. Our appreciation of beauty is spiritualized when beauty is traced to its origin in the perfection of God manifested in the works of nature and man. And our knowledge of the truth acquires a spiritual value when such knowledge is viewed as the rethinking of the thoughts of God. Thus our fifth ideal of God is the unifying and inspiring ideal of all. The finite here feels its oneness with the infinite, not in a static but in a functional, growing sense. The foursquare life is here surrounded by the circle. Cubical living approaches spherical living. The sphere is our final symbol of complete living, as Froebel taught with his ball.

The meaning of the term "spirituality,"

often vaguely conceived, is realizing God's presence. This is done definitely by means of health, goodness, beauty, and truth, when these are recognized as divine values, to be appropriated by oneself and spread among others. Through living for the great ends or ideals of existence, one practically realizes the Divine Presence. This is real spirituality. Reflection will probably convince us that these values are not merely appropriated by man but are also inspired by God.

A few years ago at a commencement meeting of the Harvard Alumni Association, Justice Oliver Wendell Holmes, representing the class of '61, in a short address that sparkles like a gem, used this language:

Justice Holmes Quoted

> Man is born a predestined idealist, for he is born to act. To act is to affirm the worth of an end; to persist in affirming the worth of an end is to make an ideal. The stern experience of our youth confirmed the destiny of fate; it left us feeling through life that pleasures do not make happiness, and that the root at once of joy and beauty is to put out all one's powers to a great end.

The following characteristic letter[1] of a boy who is probably old for his years and the splendid reply of Dr. Frank Crane would help any one realize the true nature of spirituality:

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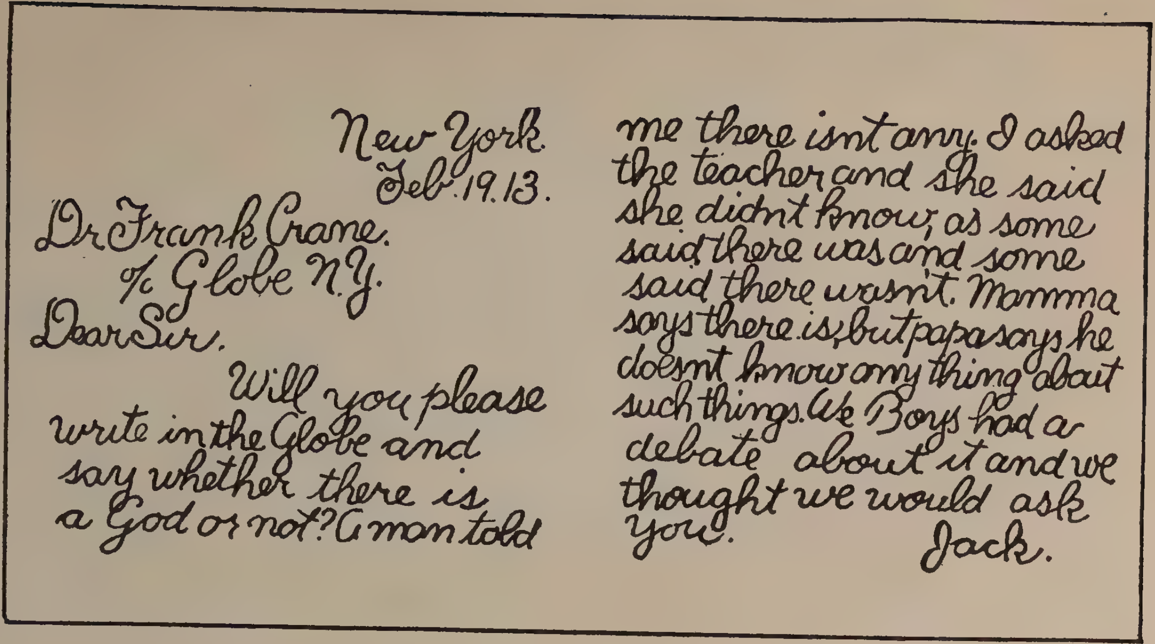
[1] This letter and reply were printed in the New York Globe, February 13, 1916, and were later circulated by the Boys' Division of the Y. M. C. A.



New York.
Feb. 19. 13.

Dr. Frank Crane.
% Globe N.Y.

Dear Sir.

Will you please write in the Globe and say whether there is a God or not? A man told me there isnt any. I asked the teacher and she said she didnt know; as some said there was and some said there wasnt. Mamma says there is, but papa says he doesnt know any thing about such things. We Boys had a debate about it and we thought we would ask you.

Jack.

To which Dr. Crane replied:

Yes, my boy, there is a God. You cannot see or hear Him, but I will tell you how you can feel Him.

Did you ever lie, or cheat, or steal, or treat a smaller boy cruelly, or be a coward when you should have been brave? If so, you have felt a hurt inside your mind, a miserable feeling in your heart, as if you were sick at your stomach, or as if you had struck your finger with a hammer. It is God that so makes you hurt.

Have you ever wanted to do something mean, or nasty, and resisted the desire, put it away from you, and acted honestly and fair; and have you not noticed then a good feeling, a sense of inner pride and satisfaction and manhood? It is God that gives you this good feeling when you play the man.

Have you ever looked up at the sky at night and remembering what you have been told about the vast distances of the stars, and that they are worlds like ours moving through space as fast as cannon balls, have you never had a feeling of wonder, of how great and majestic the universe is, and you but a tiny mite in it all? That feeling of wonder and awe comes from God. A very wise man, Carlyle, said that worship is wonder; so that when you see anything that makes you wonder because of its greatness or beauty or mystery, you are really worshiping God, whether the object be the ocean, the mountain, or a good man or woman.

It is not the police that protect our lives, my boy. Only a few wicked men come into conflict with the policemen. But there is something that holds every man back from cruelty and uncleanness, that stays the murderer's arm and causes many a woman to drown herself rather than be vile. That something is God. He watches over us all and neither slumbers nor sleeps.

None of us understand why He allows so many people to do wrong, but we feel that there is something in every human breast that makes wrongdoing bring misery every time.

The most important thing for you to believe about God is that He is not your enemy, and He is not watching you like a detective to punish you, but that He is your friend, that He is loving and serving you every minute of your life.

Listen to your heart beating, as you lie awake in bed. All night while you are unconscious something is making your heart beat thus, and your lungs breathe, and attending to all the functions of your body. That is God. Nobody has ever yet found a better name.

It is God who rolls the stars in the heavens, who lifts the sun up in the morning, and guides the moon at night; who causes the wheat and corn, the trees and flowers to grow; who brings the birds back from the south in the spring; who makes the little lambs frolic and the kittens play; who makes children happy and grown people kind and patient.

Wherever you find LIFE and GOODNESS and GREATNESS you may know God is there.

So, my boy, whether your folks are Hebrew or Christian, Buddhist or Mohammedan, even if they are "nothing at all," you may rest assured that they will not object to your believing what I have here told you; and you may be sure also that to believe in God and to try to feel and follow Him will do more than anything else in the world to make you an honest, happy and brave man, to make those who love you glad because of you, and to make all the world respect and trust you.

Frank Crane

At this point a summarizing diagram might help us, showing the elements of human nature on the one hand and the corresponding ideals of complete living on the other.

Complete Living

Human Nature			Ideals	
Man	Body	Physical	1. Health	5. God
	Soul	Volitional	2. Goodness (1) Skill (2) Social (3) Moral	
		Emotional	3. Beauty	
		Intellectual	4. Truth	

V. Hierarchy of the Ideals

Could we arrange these five ideals on a scale of values? Such an arrangement would constitute a hierarchy of the ideals. Without doubt the ideal of God would come first in importance, as most comprehensive and as meaning most for life. Next, perhaps, the ideal of goodness, based on the primary soul function of activity, and enabling the individual to survive worthily. Between beauty and truth it is difficult to choose for third place, the one based on love and the other on knowledge. Fortunately, they are compatible with each other and the question of their relative worth is an abstraction. Most people have preferred truth. Finally, health, relatively of least value, yet having intrinsic worth of its own and conditioning the effectiveness of the soul's functioning.

VI. Need of a Personal Concrete Ideal

A little reflection at this point will indicate a vital need not yet supplied in our discussion. The ideals of health, goodness, beauty, and truth are all impersonal, while the ideal of God is infinite. We need a standard life which shall be personal as God is personal and yet finite as health is finite. Such a standard life would bring the ideals near to us, convincing us of their reality and attractiveness. The ancient Greeks surpassed the Oriental barbarians in moral education because they substituted the personal model, Achilles, Odysseus, etc., for the impersonal and vague maxim. The religions of the world likewise have personal founders. So here, we need a concrete embodiment in personal form of the ideals of complete living to serve as our inspiration, guide, model, leader, and Master. This, we believe, we have in Jesus. In the following successive chapters we purpose to study how he exemplified in his life and recognized in his teaching each of the ideals of complete living hitherto presented. If our belief that he is the fullness of human life

Jesus

appears to be grounded in reason, then may we unhesitatingly accept him as our standard, renew our loyalty, and extend our witnessing.

In the light of our fifth ideal, God, and of our standard life, Jesus, we may at this point profitably define for ourselves what we mean by religion and Christianity. We have seen the four ideals based on the elements of human nature and the fifth ideal based on the sense of relationship of the human and Divine. The first four ideals are matters of common experience, scientific in character, and unescapable. The fifth ideal is won by religion.

VII. NATURE OF RELIGION AND CHRISTIANITY

What Is Religion?

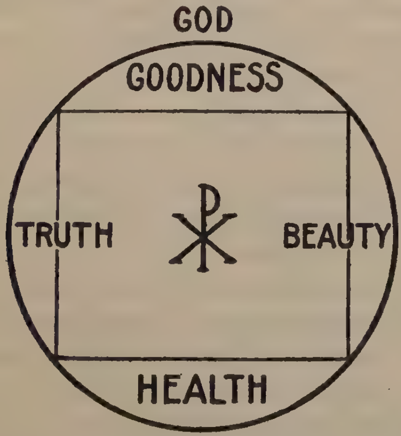
What is religion? *It is the sense of ideal human values as divine.* Religion recognizes the best things of life as God-given. There is no way of access to God known to us except through some human value. If we would find God, we must find him in human experience at its highest levels.

What Is Christianity?

Different religions find God revealed by different means. The Brahman sees God in everything; the Buddhists, in Buddha; the Parsis, in Zoroaster; the Confucianists, in Confucius; the Mohammedan, in Mohammed; the Jew in the Law; and the Christian, in Jesus. What, then, is Christianity? Essentially, *it is the sense of Jesus as Divine.* It recognizes him as the embodiment of ideal humanity, as the complete life, as God's idea of what a man ought to be, and as such revealing God's own nature. Such recognition involves the control of life by the spirit of Jesus.

The following symbol of complete living may well serve at this point to sum up all our preceding discussion.

VIII. Symbol of Complete Living



Meaning of the Symbol

There is wonderful suggestiveness in this symbol. In it we see represented the four-square life, encompassed by the Infinite, with the Chrismon at the center. The monogram of Christ suggests both his office and his cross. The circle, without beginning or ending, typifies the Infinite Being. The circle is the limit of development of the square, and the center of a square inscribed within a circle coincides with the center of the circle. So the four-square life of man as it endlessly develops always approaches God as its limit, though never departing from Christ as its center. The triangle of "body, mind, and spirit" is not so good a symbol of the complete life, because (1) the term "mind" covers at least three ideals and (2) "spirit" is not so much one of the constituent elements of man as the whole man in Divine relationship.

The Day's Program

Such a symbol might well be hung over one's desk as a daily reminder of the complete life. Its guidance would suggest to us that an ideal daily program includes communion with God, companionship with Christ, the service of our fellows, the maintenance of our integrity, vocation, the enjoyment of beauty, a step forward in the knowledge of truth, and right regard for our bodies. By such a plan we might well set forth in the morning and correct ourselves in the evening. Not that the human mind is capable of concentrating equally on these several things all the time, but that at no time should we be very far from any one of them. The domineering one of them all is certainly the vocation, and to prevent it from becoming an usurping tyrant, we might well make a special point of not failing in any of the others. Have a budget covering your time as well as your money.

The symbol makes Christ the central embodiment of the ideals of complete living. By what right? The following chapters will try to show, as in succession they present each of the five ideals of complete living as exemplified in the life, and recognized in the teaching, of Jesus.

CHAPTER II

THE PHYSIQUE OF JESUS

"We test our lives by Thine."
—Whittier.

CHAPTER II

THE PHYSIQUE OF JESUS

I. THE QUESTION OF HIS HEREDITY

MOST people in our day acknowledge the fact and the importance of heredity, though a few reject the idea for various reasons. The ancient Jews did not emphasize physiological heredity, but they did care a great deal for the political and religious significance of ancestral kinship. To be a "son of Abraham" was fraught with racial and religious significance; to be the "son of David" was the choice rôle reserved for the deliverer who should come, the Messiah, who also as heir of David should sit on his throne. Jesus himself subordinated physiological and racial heredity to spiritual relationship. He said that God could raise up sons to Abraham from the stones (Matt. 3. 9), and that whoever did the will of his heavenly Father was his mother, brother, and sister (Mark 3. 35), though he recognized that some were born eunuchs (Matt. 19. 12). As elsewhere, so in the matter of heredity, Jesus acknowledged the physical but subordinated it to the spiritual.

The Heredity of Jesus

Two of the evangelists, Matthew and Luke, pay especial attention to the genealogy of Jesus. Matthew wrote his Gospel for the Jews. In his genealogy he consequently presents him as the son of David and the son of Abraham (Matt. 1. 1). Luke wrote to make Jesus acceptable to all men; consequently, in his genealogy he presents him not only as the Son of David and Abraham, but also as "the son of Adam, the son of God" (Luke 3. 38). Thus Luke presents Jesus as one not merely with the Hebrew but also with the human race. Combining the two accounts, we may say that Matthew and Luke present the Davidic, Abrahamic, human, and divine descent of Jesus for the religious purpose of winning allegiance to him from Jew and Gentile alike. In each case the descent is traced through Joseph. The problem of the agreement in details of the two genealogies need not detain us. We conclude that the heredity of Jesus is presented as the best the evangelists knew. Nothing in the later life of Jesus forbids our thinking that Jesus was physically well born. Joseph is presented as a righteous and considerate man and Mary as a pious and meditative woman.

Heredity of Jesus and the Stories of the Birth

The conclusion that the heredity of Jesus was good is further supported by the accounts of the miraculous conception of Jesus. It is interesting that the same two evangelists alone report anything miraculous in the birth of Jesus, as though they were seeking an origin in heredity great enough to explain Jesus. It is significant to recall in this connection that Luke was a physician. We conclude from the genealogies, the character of Joseph and Mary, the birth-stories, and the later life of Jesus that his physical heredity was good, though we note that this kind of heredity was not emphasized by the Jews and that Jesus himself never based any claim for acceptance on either his physical kinship to David or his miraculous birth.

As an infant Jesus was circumcised the eighth day. After thirty-three days the presentation took place in the temple, which included the rites of purification of Mary and the redemption of the first-born. J. S. Clemens says,[1] "In our Lord's day a rabbinical regulation had added to the Mosaic rule the condition that the child thus presented should be free from physical defect and blemish." Though Jesus himself later never emphasized

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[1] Art., "Infancy," in Dictionary of Christ and the Gospel.

75-50

it, we must regard his physical heredity as good, and good heredity is one qualification of the modern acceptable standard of physical life.

II. The Childhood of Jesus

What was the physical childhood of Jesus like? Our imagination can well picture him as gradually growing and becoming strong. The physician's account of him before he was twelve runs: "And the child grew, and became strong in spirit, filled with wisdom: and the grace of God was upon him" (Luke 2. 40). Being subject to his parents (Luke 2. 51), he would naturally help Joseph in the carpenter's shop. Since at twelve the doctors in Jerusalem were "astonished at his understanding and answers" (Luke 2. 47), he must have carefully read the Old Testament at least along with other boyhood interests. This was how he became "full of wisdom." This is the small but suggestive extent of our knowledge of the childhood of Jesus based on the gospel narrative—a childhood with progressive stages, each showing qualities suitable to itself.

The Apocryphal View of the Child Jesus

In contrast with this picture of a normally developing human childhood, the apocryphal Gospels assign him miraculous knowledge and power. For instance, "The First Gospel of the Infancy of Jesus Christ" relates that "Jesus spake even when he was in his cradle, and said to his mother: Mary, I am Jesus the Son of God, that Word, which thou didst bring forth according to the declaration of the angel Gabriel to thee, and my Father hath sent me for the salvation of the world" (1. 2, 3). Another instance from the same apocryphal gospel: "And when the Lord Jesus was seven years of age, he was on a certain day with other boys, his companions, about the same age, who, when they were at play, made clay into several shapes, namely, asses, oxen, birds, and other figures, each boasting of his work, and endeavoring to excel the rest. Then the Lord Jesus said to the boys, I will command these figures which I have made to walk. And immediately they moved; and when he commanded them to return they returned" (15. 1-5). Some of the other grotesque narratives of the apocryphal Gospels relate how Jesus aided Joseph in his work by pulling out the length of beams mistakenly cut too short, changing boys into kids and back again, carrying fire and water in his cloak, curing Simon the Cananæan of snake-bite by having the snake suck out the poison and then cursing the snake, striking blind and dead boys who thwarted him in play and then on entreaty restoring them, encountering rabbis successfully in the knowledge of the Torah, and giving instruction to philosophers in astronomy, natural science, medicine, "physics and metaphysics, hyperphysics and hypophysics." A childhood of this kind strikes us as unreal, mythical, impossible, and neither so natural, so attractive, so human, nor so truly divine as that which the accepted evangelists suggest, who are presenting to us not a biography but the Gospel of Jesus.

Did Jesus Play?

Did Jesus play as a boy? Let us see. He was the oldest of seven children. (By some these children are regarded as his cousins; by others as the children of Joseph by a former marriage; by still others as Mary's younger children.) There were four "brothers" and at least two "sisters." His brothers were named James, Joseph, Simon, and Judah. In true Oriental fashion his sisters' names are not recorded (Matt. 13. 55). The houses in Nazareth were all small. There was close association with the children of the family, even with the neighbors' children. We may naturally suppose that Jesus played with his younger brothers and sisters about the house, and also that he played with the children of the village in the market place. At least we may infer this much from two things: children came to him when a man as though he loved and understood them, and this they would hardly have done in case as a boy his play instinct had remained undeveloped. Besides, he later compared the men of his generation to children sitting in the public square and calling out to one another: "We have piped unto you and ye have not danced: we have mourned to you and ye have not wept" (Luke 7. 32), because they, so to speak, would not play funeral with John the Baptist, nor yet wedding with him. Such an illustration may well have been not merely a matter of observation but a memory with him.

Familiar with Nature

His later preaching carries an open-air atmosphere. His illustrations are frequently drawn from the fowls of the air, the fish, the fields, the farmer's life. These suggest intimate familiarity with nature, dating, no doubt, from boyhood days spent in rambling over the hills about Nazareth.

III. The Adolescence of Jesus

At twelve years of age Jesus was an adolescent, becoming a "Son of the Law," that is, under obligation to keep the Mosaic law, making perhaps his first journey to Jerusalem with his parents to celebrate the feast of the passover, and already recognizing God as Father, though Joseph and Mary did not understand his words. His body at twelve, as is the case in the Orient, was more mature than that of the average boy in colder climates. The things he said in the temple were indeed remarkable, yet suitable to his age and previous development. Nothing was said or done contrary to our thought of true boyhood. The conservative critic, George Farmer, says: "An exegetical study of Luke 2. 40-52 shows a genuine human development of Christ in His boyhood. Body, soul, and spirit made regular progress."[1] Though his development and spiritual insight were unusual and remarkable, there is nothing to indicate that his parents or neighbors regarded him as a prodigy. His parents did not know where to look for him at once, and his neighbors were later surprised and offended at his unusual claims. Mary pondered all these things in her heart.

IV. THE GROWTH OF THE SILENT YEARS

Following twelve, his physical growth still continued. "And Jesus increased in wisdom and stature, and in favor with God and man" (Luke 2. 52). This passage from the physician's account covers the eighteen "silent years" until Jesus was about thirty, and began to teach publicly. His physical growth—his increase in stature—receives special mention. Parallel to this physical growth, there was an intellectual and moral growth—increase in wisdom; also a spiritual growth—increase in favor with God; and also a social growth—increase in favor with man. How were these eighteen years spent? They are such a rebuke to those who hurry into life's work. On the physical side they were spent in acquiring and following a vocation.

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[1] Art., "Boyhood of Jesus," in "Dictionary of Christ and the Gospel," vol. i., New York, 1911.

Life in the Open at a Trade

It was customary for a Jewish boy to learn the trade of his father. Jesus was always obedient to Mary and Joseph (Luke 2. 51). Now, Joseph was the only, or the best-known, carpenter of the village of Nazareth. This means that Jesus was the companion of his father as he worked in the shop or about the village. And in time Joseph died, just when we do not know, and Jesus became the head of the family and the village carpenter in the place of Joseph. His life in the open, using the tools of his trade, must have put the glow of health in his cheek and muscle in his arm. Justin Martyr, one of the Greek Fathers of the church, who was probably beheaded in the year 167 in Rome under the persecutions of the Stoic emperor, Marcus Aurelius, says that Jesus "when amongst men, worked as a carpenter, making ploughs and yokes, thus teaching the marks of righteousness, and commending an active life." This statement interestingly confirms the question of the fellow countrymen of Jesus, who were offended at him: "Is not this the carpenter?" (Mark 6. 3.) So as a carpenter he labored on at the bench, thinking no doubt as he toiled, until he was about thirty years of age. It was during these years that Jesus perhaps decided that in view of future possibilities it was not expedient for him to marry.

Carpenter and Rabbi

When Jesus became a public teacher he recognized that his lowly station among them as a carpenter kept his fellow citizens from accepting his message. "No doubt you will repeat to me this proverb, 'Doctor, cure yourself'" (Luke 4. 23). They seem to have had the view expressed in one of the apocryphal books (Ecclesiasticus 37. 24-34) that certain classes in society shall not "declare instruction and judgment, and where parables are they shall not be found" (v. 33). The classes enumerated include the plowman, "every artificer [compare 'carpenter'] and workmaster" (v. 27), the smith, and the potter. All these were regarded as too much occupied to become wise, as the leisurely scribes. So the Nazarenes were offended at the carpenter become a rabbi.

V. Influence of His Trade on His Teaching

But Jesus never apologized for having been a carpenter. He was not ashamed of it. On the contrary, there are intimations that his teachings contain reminiscences of his earlier occupation. He knew from experience about the corner stone that the builders reject, about laying the foundations of one's house on a rock and on the sand, about the beam and the splinter, and about the necessity of counting the cost, making an estimate, before building a tower. He would build his church upon the rock of Peter's faith. Once he asked, "For if they do these things in a green tree, what shall be done in the dry?" (Luke 23. 31.) His enemies thought he claimed to be able to rebuild the temple in three days. And one of the recently discovered "sayings of Jesus" runs, "Cleave the wood and there you will find me." It was one of the ironies of his life that his body was finally nailed to a wooden beam.

His First Sermon

The years Jesus spent as a carpenter not only helped to give him a virile body; they were also his first real sermon on the dignity of labor, on the value of a vocation, on the worth of work. We must recur to this point later in considering the goodness of Jesus as skill. The Essenes, an ascetic religious sect of the time of Jesus, withdrew from human society and temporal affairs. Not so Jesus. By entering into the business of life he more truly deserved the title by which he preferred to designate himself—"the Son of man." The quaint poem following by Catherine C. Liddell will illustrate this point:

JESUS, THE CARPENTER

" 'Isn't this Joseph's son?'—ay, it is he,
Joseph the carpenter—same trade as me;
I thought as I'd find it—I knew it was here—
    But my sight's getting queer.

"I don't know right where as his shed must ha' stood,
But often, as I've been a-planing my wood,
I've took off my hat, just with thinking of he
    At the same work as me.

"He warn't that set up that he couldn't stoop down
And work in the country for folks in the town;
And I'll warrant he felt a bit pride, like I've done,
    At a good job begun.

"The parson he knows that I'll not make too free;
But on Sunday I feels as pleased as can be,
When I wears my clean smock, and sits in a pew,
    And has taught a few.

"I think of as how not the parson hissen,
As is teacher and father and shepherd o' men—
Not he knows as much of the Lord in that shed,
    Where he earned his own bread.

"And when I goes home to my missus, says she,
'Are ye wanting your key?'
For she knows my queer ways, and my love for the shed
(We've been forty years wed).

"So I comes right away by mysen, with the book,
And I turns the old pages and has a good look
For the text as I've found, as tells me as he
Were the same trade as me.

"Why don't I mark it? Ah, many say so;
But I think I'd as lief, with your leaves, let it go;
It do seem that nice when I fall on it sudden—
Unexpected, you know!"

VI. His Appearance

How did Jesus appear at the age of thirty? We do not know. No authentic portrait of him has come down to us. The early Christians disliked images and were afraid of image-worship. In this respect they were like the earlier Hebrews and the later Mohammedans. The early Christian Fathers, influenced by Old Testament passages, divided into two schools on the question. Some said he had "no form nor comeliness" (Isa. 53. 2); among these were Justin Martyr, Clement of Alexandria, and Tertullian. Others said he was "fairest among ten thousand"; among these were Origen, Saint Augustine, Saint Ambrose, Saint Chrysostom. There was a fable to the effect that Christ had sent to

Abgar, king of Edessa, a portrait of himself by Thaddeus. Many legends gathered about Saint Veronica and the imprint of the face of Jesus which she was said to have received on a napkin the morning of the crucifixion as she wiped the bloody sweat from his brow. No description of his appearance that has come down to us has authentic value, though the type with which the artists have made us familiar is largely based on these descriptions. The most famous and beautiful of these purports to have been written by "Lentulus, President of the people of Jerusalem," to the Roman Senate, and runs as follows:

> There has appeared in our times a man of tall stature, beautiful, with a venerable countenance, which they who look on it can both love and fear. His hair is waving and crisp, somewhat wine-colored, and glittering as it flows down over his shoulders, with a parting in the middle after the manner of the Nazarenes. His brow is smooth and most serene; his face is without any spot or wrinkle, and glows with a delicate flush. His nose and mouth are of faultless contour; the beard is abundant, and hazel-colored, like his hair, not long but forked. His eyes are prominent, brilliant, and change their color. In denunciation he is terrible; in admonition, calm and loving, cheerful, but with unimpaired dignity. He has never been seen to laugh, but oftentimes to weep. His hands and his limbs are beautiful to look upon. In speech he is grave, reserved, modest; and he is fair among the children of men.

Perhaps it is best that we do not know just how Jesus looked, much as we would desire to know. Every follower of Jesus may now form his own image of how he appeared, and so no one be disappointed. Those artists who have presented the figure of Jesus to us in beauty and majesty have probably been right, for his body doubtless matched the soul within.

If we leave tradition and speculation aside, and turn to the gospel records themselves, we find some unintentional hints about his personal appearance. There was apparently nothing in his height or garments to distinguish him from others. Judas had to kiss him to identify him. He wore an inner garment without seam and a loose outer one, probably tied with a cord about the waist. It had tassels on the four corners, one of which the woman with the issue of blood and other sick people touched and were healed. He wore sandals of leather on his feet, necessary on account of the heat and roughness of the ground, which were removed on entering a house. He appears to have had no physical weakness or peculiarity, as did Saint Paul. In the last three years of his life he probably aged rapidly, as the Jews said to him: "Thou art not yet fifty years old, and hast thou seen Abraham?" (John 8. 57).

His Eye

As no one looks at the sun, yet every one sees by means of the sun, so in the Gospels the evangelists do not permit us to see Christ as he physically was, yet he is the master light of all their seeing. What his eye was like we can only judge from the use he made of it.

In thanksgiving and prayer he lifted his eyes toward heaven on feeding the five thousand, in healing the deaf and dumb man, at the grave of Lazarus, and in "the High-Priestly prayer" of John 17. It was with an observant and comprehensive look that he beheld how the people cast money into the treasury, that he looked round about upon all things in the temple before cleansing it the following day, and that he saw Zacchæus in the tree. He used his eye to support his spoken word in defining who were his mother and brethren, in warning against the love of riches, in teaching that all things are possible with God, in beginning the Sermon on the Mount, and in conferring on Peter his new name. The expression of his eyes likewise betokened certain emotions, as when with reproach he beheld the chief priests and scribes on questioning them concerning the rejected corner stone, when again with "that look of sovran love and sovran pain" he sent the denying Peter out into the darkness to weep bitterly, when he looked with love on the moral young man, when with anger he looked round about on those watching to see whether he would heal a man with a shrunken arm on the Sabbath day, and with sorrow when he beheld and wept over the city. The father of the maniac boy would have Jesus look on his son with pity. So Jesus must have had a speaking eye, capable of flashing indignation, administering reproach, and warning with the tender light of love. He himself described the eye as the light of the body, and taught that the evil and offending eye makes the whole body dark, is caused by the heart, and should be plucked out.

His Voice

Jesus must have had a pleasing voice, revealing his personality. The common people heard him gladly, though they did not always understand his parables. As his teaching was done mainly in the open, his voice could probably carry well. It naturally would do so when he spoke from a boat on the lake to the multitude on the shore. Mary, mistaking him for the gardener, recognized him when he pronounced her name. Jesus said the sheep follow the good shepherd because they know his voice, and that those which are of the truth hear his voice. Matthew saw in the gentle words of Jesus the fulfillment of the prophecy of Isaiah that the Servant of Jehovah would not wrangle or raise his voice. Yet it was a voice that John said the dead would some time hear. It was with a loud cry of agony that Jesus yielded up his spirit on the cross.

His Hands The reported letter of Lentulus says, "His hands and his limbs are beautiful to look upon." We do not know, of course, what his hands were like; we know only what they did, just as in the case of his eyes. Though callous doubtless from the long use of tools, his hands were gently laid on the children brought by their mothers to be blessed by him; at times he would take the children in his arms. Likewise gently and reassuringly he touched the frightened disciples after the transfiguration. It was with a supporting hand that Jesus took hold of the doubting and sinking Peter. With a touch he stayed the moving bier of the widow of Nain's son. His touch was thus a part of his ministry. This is even more evident in the many cases of his healing touch. Thus, simple touch formed part of the healing process of a leper, a fever patient, the blind, and Malchus, whose ear Peter had severed. With a stronger grasp of the hands he healed one deaf and dumb, the blind man of Bethsaida, the bowed woman, the epileptic boy, and "a few sick folk" (Mark 6. 5). And likewise with firm grasp the dead daughter of Jairus he took by the hand. When Jesus claimed his disciples as his mother and brethren, he stretched forth his hand toward them. And the ascending Jesus lifted up his hands and blessed his disciples.

VII. His Body the Medium of Emotions

The body of Jesus reflected in its movements the emotions of his soul. He sighed, perhaps at the weakness of faith, in healing the deaf stammerer (Mark 7. 34). He sighed deeply at the demand of the Pharisees for a sign (Mark 8. 12). In modesty, sympathy, and indignation before the sinful woman and her accusers, he stooped and wrote in the dust. At the grave of Lazarus he groaned, shuddered, and wept. Again he wept over Jerusalem. Again he shuddered at the thought of the betrayal (John 13. 21). The usual custom was in teaching to sit and in praying to stand. Jesus sat to teach and probably stood to pray, except in Gethsemane, where in deep distress he knelt, according to Luke, and fell prostrate, according to Matthew and Mark. Thus his body was the responsive medium of emotional expression.

VIII. His Commanding Presence

There are several indications that Jesus had a commanding presence. The mob in his home town, infuriated at his words, had hurried him outside the village to the brow of the hill to throw him down the cliff, but "He passing through the midst of them went his way," his time for self-surrender not having yet come. Once on the road going up to Jerusalem with a company including the twelve, Jesus walked on ahead with such a gait and demeanor that "they were amazed and as they followed, they were afraid" (Mark 10. 32). Once, or it may have been twice, he cleansed the temple. Finding in the house of prayer money-changers, and dealers in cattle, sheep, and pigeons, making a double profit out of those who came from a distance to worship, "He plaited a whip of rushes," drove the sheep and bullocks out of the temple, upset the small coin of the brokers, and overturned their tables. Here were both physical and moral force, and the principal men of the people were afraid of him. Even the band of soldiers from the chief priests, coming to take him in the garden under the leadership of Judas, when he took the initiative and declared himself unto them, "went backward and fell to the ground," no doubt affrighted by his commanding presence and the look of victory on his face revealed by the flickering torches.

IX. Fatigue, Hunger, and Thirst

There is no indication that Jesus was unable to carry through any of his plans because of illness. Yet his journey through Samaria was fatiguing, and he was resting at Jacob's Well while his disciples were gone into the city to buy meat, that is, food. Likewise once he, with his disciples, after they had been too busy to eat (Mark 6. 31), rested in a desert place, or tried to do so, until they were found by the people. In the wilderness of temptation after his long fast a realizing sense of his hunger came over him, and the first temptation was addressed to his physical appetite. At Jacob's Well his disciples solicitously urged food upon him, though he had meat to eat, spiritual refreshment of soul, of which they knew not. He was hungry too when he came looking for fruit on the barren fig tree, probably after having spent the night in the open. His disciples satisfied their hunger in the cornfield even on the Sabbath day, being justified by him. He likewise made spiritual application of the pangs of hunger in his beatitude on hungering after righteousness. In contrast he pronounced woe on the full, for they should hunger (Luke 6. 25). Himself he likened to the bread of life, and of him the "Magnificat" says, "The hungry he hath filled with good things." It is evident that Jesus knew what physical hunger was and that he made spiritual use of this universal element in human experience. That he had the sensations of thirst we may also conclude from his asking drink of the woman of Samaria, and his cry from the cross, "I thirst."

It was natural that he should thirst on the journey by foot from Judæa to Galilee, and most natural that he should thirst intensely after hanging wounded on the cross for six hours. No doubt he received a cup of cold water from the Samaritan woman. Though he refused the soporific on the cross, preferring to meet death with unclouded mind, he did accept the proffered vinegar from a compassionate soldier. His experience of thirst gives reality to his teaching of the Judgment, "I was thirsty, and ye gave me drink," to his teaching that spiritual thirst is slaked by belief in him, to his invitation to come to him and drink, and to his saying that his blood is drink indeed.

X. His Strength of Body

The body of Jesus was strong. For thirty years it had been well kept and exercised. It was able to endure the fast of forty days in the wilderness during the temptations. At the same time he took care of himself among "the wild beasts." During the three years of his public teaching he walked a great deal, riding, we may suppose, only on Palm Sunday. When night overtook him, he with the disciples might sleep in the open, as he said: "The Son of man hath not where to lay his head." He had a boat at his disposal during the Galilæan ministry (Mark 4. 36, 6. 32), which at least twice he used as a pulpit. Apparently, he could sleep easily, wherever he was, when the opportunity came; at least he fell soundly asleep, requiring to be awakened, on the cushion for a pillow in the stern of the boat during a storm on the lake which put his disciples, though some of them were fishermen, in a panic of fear. He seems not to have been in bondage to sleep; at least he spent some nights before heavy days in prayer and meditation on the mountainside. But he preferred the quiet of Bethany to the noise of Jerusalem at night.

He was not afraid to touch fever and leprous patients, as we have seen, though others were forbidden to come near a leper. He is reported to have had such virtue in his body that a sick woman touching but the tassel of his cloak in faith was cured. That strong body, after a sleepless night of scourging, mockery, and misunderstanding, was able to carry his own heavy cross out of the city and a part of the way toward the Place of a Skull, until finally he fell under its weight and was relieved by Simon the Cyrenæan. It is possible that after falling he required bodily support on the way to Golgotha (Mark 15. 22).

On three separate occasions he had predicted his certain death, not having the soldier's chance of escape in battle, yet he did not falter or quail, though it cost him bloody sweat in Gethsemane. In the consciousness of strength, both physical and spiritual, he said: "I lay down my life that I might take it again. . . . No man taketh it from me, but I lay it down myself."

Endurance on the Cross

After all the strain through which he had been, both physical and mental, it is not surprising that he did not survive the thieves on the cross. For six hours, however, he endured the exquisite agony of a broken body suspended from its own wounds in hands and feet. At the outset he refused the anæsthetic of wine and gall offered him by the four soldiers, and officially provided for those crucified; he had said at the Last Supper that henceforth he would not drink wine until he drank it new in his Father's kingdom. So he met death with full consciousness. At the end, in the tormenting thirst of a wounded man, he took the vinegar from the sponge of the extended hyssop reed of a compassionate soldier. He had declined the legally proffered narcotic; he accepted the voluntarily offered refreshment. With a loud cry, as his heart literally broke—for that is the meaning of the issue of "blood and water" from his side pierced by the soldier—and his head dropped on his breast, he gave up his spirit.

XI. The Instincts of Jesus

Such was the physical death of the strong body of Jesus. It was a body endowed with all the human instincts, showing upon occasion self-preservation, indignation, hunger, sociability, play, sympathy, chivalry, wonder, self-abasement, gregariousness, communicativeness, secretiveness ("I go not up yet to this feast") and self-assertion. When Jesus defended the spirit behind the letter of the seventh commandment, he knew very well what he was saying. The range and quality of his imagination, as well as his fondness for and attractiveness to women, show him possessed of manhood. Without the full endowment of human instincts, he would not have felt some of the temptations common to man. The emotions he felt, the words he spoke, the things he did, all indicate he was not dispossessed of any of the instincts of man. It would seem at the outset futile to speak of the instincts of Jesus, but, when we remember deeds and emotions reveal instincts, there is a clue.

XII. The Normality of His Physique

The body of Jesus appears to have been just normal, avoiding the two extremes of asceticism and athleticism. Jesus was no ascetic, as was John the Baptist, subjecting the body to discipline for the sake of the soul; rather Jesus expressly contrasted himself with John the Baptist, "who came neither eating nor drinking." On the other hand, athleticism develops the body at the expense of the soul, against which Plato had already warned. The body of Jesus appears to have been just the fit tool of the soul. He likened himself to a bridegroom. He did not fast; he came "eating and drinking," and he knew that his enemies regarded him as "a gluttonous man and a wine-bibber." His body, like frosted glass, was the kind through which the spiritual could shine, as at the transfiguration, whose countenance could glow with spiritual vision. Not weak, nor weakened, nor effeminate, was the body of Jesus, but strong, masculine, powerful, muscular, and controlled.

XIII. Docetic Views

Jesus had a human body. In the light of the foregoing, this statement seems like an affirmation of the obvious. Yet this fact has been denied in the ancient church, though the denial was heretical, and in the modern church our vague and misty views of Jesus do not adequately appreciate his real human body. The early sect of the Docetæ held that Christ's body was either a phantom, or, if real, of celestial origin, so that he acted and suffered in appearance only, and not in fact. In accordance with these views, there was no occasion for either a resurrection or an ascension of the body. These Docetic views were continued by the Manichæans and the Gnostics. During the Middle Ages Jesus was conceived as moving among men as an almost exclusively supernatural being. Even after the Reformation some of the Anabaptists have maintained these views.

Their Origin

We can understand the origin of these views in the motive to glorify Christ, the working out of which almost caused his humanity to lapse. Before we are through we may see that his is the greater ultimate glory through his having shared fully this bodily existence of ours. The human body at its best is also divine. To maintain divinity one does not have to deny humanity, and, without the body, there is no humanity. The church when it authoritatively expressed itself has always regarded Docetism as unorthodox. These views of the unreality of the human body obviously lend, and have lent, themselves to the gravest moral abuses.

The Human Body of Jesus

So, Jesus had a real human body. He was born, was circumcised, grew up, became a man, experienced joy and pain, died a horrible death, and was buried. This is true, though not the whole truth. His body was for him the organ of his spirit under all ordinary circumstances; only once is he represented as transporting himself in other than the natural manner, when he appeared to his disciples walking on the sea, and this is presented as having been done in their need, not to exhibit himself as physically other than human. In fact, he regarded it as a temptation from Satan, which he withstood, to use other than human means to relieve his personal needs (Matt. 4. 3). Though he had the sense that angels were at his command, he never commanded them.

XIV. The Holy Temple

To his own physique Jesus himself referred as a temple or sanctuary (John 2. 19). It was the kind of physique, finally broken in service, that Jesus himself could symbolize by the broken bread of the Lord's Supper. It was the kind of physique of which the spiritualistic narratives of the transfiguration, resurrection, and ascension could be told by the evangelists. It was the kind of physique that Saint Paul could see mystically represented by the whole church, whose head was Christ. It was the kind of physique which the philosophic, mystic John could regard as the initial Word made flesh and of which he could have a glorified vision (Rev. 1. 12-16). It was the kind of physique that could enable the apostle Paul to think of the human body, and not a building in Jerusalem, as the temple of the Holy Spirit. It was the kind of physique that has helped the world to realize that the tabernacle of God is with men. It was the kind of physique that exemplified our first ideal of health, with correlative vigor and effectiveness.

XV. His Recognition of the Body

What recognition did Jesus accord the bodies of men in his work and in his teaching?

In considering his own physique we have had to read, as it were, between the lines; in considering this question we can read the lines themselves.

1. *As Provider.* Let us distinguish between his ministry to the body in health and in disease; and, first, in health. Jesus was a provider for the bodies of those dependent on him. For an uncertain number of years after the death of Joseph, Jesus as head of the household labored at his trade to help support the family in Nazareth. His mother and brethren, thinking he was beside himself in leaving home to teach publicly, once endeavored in vain to have him return (Matt. 12. 46-50; Mark 3. 31-35; Luke 8. 19-21). Yet he did not forget his obligation to his mother, and in taking leave of the world of flesh on the cross, he committed her to the care of the beloved disciple John. He owed a higher duty to his heavenly Father than to his earthly mother; he had indicated this to her when he was in the temple at twelve years of age, when he left her to begin to teach at about thirty, and also at the marriage feast in Cana later; but the higher duty did not displace the lower, and one of his seven sayings from the cross provided a home for her.

For nearly three years Jesus led a public life as teacher and responsible head of a company of disciples. The little company had a treasurer, Judas, either appointed by Jesus or selected by his fellows. He carried the bag, or, perhaps better, the little box into which the funds of the company were placed, which he dispensed under the direction of Jesus (John 13. 29), except when he stole from it (John 12. 6). The funds were replenished at one time by gifts from a company of ministering women (Luke 8. 1-3); likewise possibly from the sale of the goods of those who became followers of Jesus. From these funds alms were given (John 13. 29), and no doubt food purchased. Once, at least, his disciples left Jesus weary, perhaps footsore, at Jacob's Well to go into the city to buy food. At another time they mistakenly thought he was reproving them for having only one loaf in the boat. They had provided seven loaves and a few small fish for themselves on the occasion of feeding the four thousand. Once at least there were so many people coming and going they had no time to eat, the recording of the fact indicating it was an interruption of custom. Jesus is reported himself to have fed a vast company of people once, or perhaps twice. Once when the disciples lacked food and were hungry, he allowed them to pluck the ears of corn and eat on the Sabbath day. He also allowed his disciples to eat with unwashed hands. Both these things scandalized the ritualistic Jews. He and his disciples did not keep regular fasts, as did John's disciples. He attended wedding feasts and suppers given in his honor, his disciples accompanying him. He ordered that the raised daughter of Jairus should be given something to eat. He taught his disciples to pray for their daily bread. Himself he likened to the bread of life. Jesus condemned the ostentatious fasting of the Pharisees. He justified his own disciples in not fasting while he was with them. He did not enjoin fasting as a rite, though he sanctioned it as an act of voluntary devotion and gave directions as to how a fast so undertaken should be done. He himself once fasted forty days, not, however, as self-discipline but in self-absorption regarding the character of his Messiahship. But, on the other hand, he strictly forbade his disciples to be anxious about what they should eat, drink, and wear. On the whole, from all these things, we gather the impression that Jesus was careful to provide for the material needs of the body, though recognizing them as subordinate.

2. *As Healer.* So Jesus provided for the natural needs of the normal body. But he

also ministered to diseased and defective bodies. "Healthy people have no need of a doctor, but those who are ill," he said (Luke 5. 31). One of his believers and his most artistic biographer was a physician, attracted doubtless at the first by the healing work of Jesus. Both the diseases and the defects of the body he healed. Nineteen times the verb "heal" is used of Christ. In all twenty-two cases of healing are reported. Eight, perhaps ten, of these are diseases of the nervous system, including paralysis or palsy, epilepsy, probably the impotent bowed woman (Luke 13. 11-17) and the impotent man lying by Bethesda's pool (John 3. 2-9), and possibly the man with the withered hand. Other diseases are fever, leprosy, dropsy, and issue of blood. Defects of the body reported as healed include blindness, both congenital and acquired, deafness, stammering, dumbness, lameness, religious maniacs, and combinations of these as blind and dumb demoniacs, and deaf stammerers, as well as the severed ear of Malchus, the servant of the high priest. On three separate occasions, life is reported to have been restored. Here is no lack of evidence that Jesus was a healer of the ills of the human body. Luke, the physician, reports Jesus saying of himself that he performs cures

(Luke 13. 32). In his own famous description of his work of ministry in his message to John the Baptist, Jesus says: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." The Gospels suggest and the Christian world has generally acknowledged that he was the Great Physician.

Not only did Jesus himself heal the sick and the afflicted, but he commissioned the seventy to do the same, the doing of which caused them to rejoice. Peter, and even Paul, who never saw Jesus in the flesh, continued the work of healing. Visiting the sick is one of the distinguishing marks of the sheep on the right hand in the Day of Judgment (Matt. 25. 36).

XVI. UNCONSIDERED QUESTIONS

Our purpose in this chapter involves a review of the physique of Jesus and of his recognition of the claims of the human body. This purpose, now in a measure accomplished, precludes at this point the consideration of many interesting, in their own place proper and vital questions, such as, Were these cures really effected as represented? If so, how were they effected? Were the cases correctly diagnosed by the evangelists? What did Jesus himself think about the efficient cause of disease? How did he regard demons as related to disease? Did he have knowledge of the curative art in advance of his own generation? It is evident that here are weighty matters sufficient for a volume in themselves by a master both of exegesis and of the history and practice of medicine. Our immediate purpose is attained if we have indicated how Jesus exemplified the ideal of health in his own body and ministered to that ideal in the bodies of others. Had he done less than this, he could not have become the standard of complete living. Our task is to represent Jesus in relation to the five ideals of complete living as the Gospels present him.

But it is important for us in effecting a transition to our succeeding discussions to indicate two things: (1) that Jesus distinguished between body and soul, and (2) that he healed the body not alone for the body's sake.

XVII. The Body for the Soul

To take the second point first. He couples his statement that only the sick are in need of a physician with another: "I am not come to call the righteous, but sinners to repentance" (Luke 5. 32). He healed the palsied man partly that his critics might know he had power on earth to forgive sins. This power he likewise committed to his disciples (John 20. 23). Again he taught that he had come into the world for judgment, that they that see not may see, and that they that see may become blind (John 9. 39). His healings were regularly followed by a warning to sin no more, or an assurance that faith was the cure, or a command either not to tell anybody or to tell one's friends of the Lord's mercy. Is it not evident that the healing of the body in his mind was coupled with the healing of the soul? He used the mind to help heal the body and he healed the body in his cure of souls. Not that Jesus would discard other aids to healing than the mind; he himself made and used a clay ointment (John 9. 6); and the parable of the Good Samaritan indicates the use of oil and wine for injuries.

The Body, more than Clothes, less than Spirit

Our other point was to note that Jesus distinguished the claims of body and soul. The body is good, but not the best, would seem to be his thought. The body is good, for "it is a greater gift than clothing." The very hairs of the head are providentially numbered. Yet he distinctly warned against making eating, drinking, and clothing objects of anxious care, as the spiritually unquickened do. All such things should be subjected to the righteousness of the Kingdom (Matt. 6. 33). We are not to fear those who can kill only the body, but him who can destroy both soul and body. A hand or foot giving offense to the soul is to be cut off. The weakness of the flesh hinders the willingness of the spirit. Paul again seems to have caught the mind of Christ in teaching Timothy: "Exercise for the body is not useless"; and the Corinthians that the body is for the Lord and the Lord for the body: "Then glorify God with your body" (1 Cor. 6. 13-20).

This brings us to the consideration of Jesus and the second ideal of complete living, namely, goodness.

CHAPTER III

THE GOODNESS OF JESUS

"Thou hast given a banner to them that fear Thee,
That it may be displayed because of the truth."

—Psalm 60. 4.

CHAPTER III

THE GOODNESS OF JESUS

I. Jesus and Skill

Let us recall the three elements of goodness found in our first chapter, namely, skill, personal integrity, and social righteousness. After our discussion in the second chapter of Jesus as a carpenter in relation to his physique, it will not be necessary to linger longer on the vocational skill of Jesus. We cannot reasonably doubt that his work with tools was well done, that he was able by his labor to maintain himself and those dependent upon him, and that his development of the motor elements of his nervous system through handling tools so many years helped to give the tang of reality, the note of sympathy, the hatred of sham, and democratic accessibility to all his later life.

His Appreciation of Vocational Skill. It remains to indicate in connection with this phase of goodness the recognition Jesus accorded in his life and teaching to vocational skill. Did Jesus appreciate those who can and do earn their own way in the world? First, let us note his personal relations with followers of various vocations. In this group we find fishermen, tax-collectors, farmers of revenue, bankers or money-changers, and the treasurer of his own company of disciples. Among those he called to be his disciples, four

The Fishermen Disciples

at least were fishermen: the brothers Simon and Andrew, and the brothers James and John—all from Bethsaida, "the house of fish," on the sea of Tiberias. Two other disciples, Thomas and Nathanael, as well as two unnamed disciples, may have been fishermen also, at least occasionally (John 21. 2). The Christian movement started with an unusual carpenter and four usual fishermen, all representatives of labor.

The Publican Disciple

Another disciple, Matthew, was a tax-collector for the Romans, under Herod Antipas, and so was a member of the despised class of "publicans." He was not rejected because he worked for the Roman overlords. At an entertainment given in his honor in Matthew's house in Capernaum, Jesus met and mingled freely with many other publicans. This detested class was commonly mentioned in the same breath not only with Gentiles but with harlots and sinners in general. Their besetting sin was extortion, against which John the Baptist inveighed, yet this sin was to Jesus a less hindrance to entering the Kingdom than the formalism and hypocrisy of the religious class, the Pharisees and scribes (Luke 18. 10-14).

A Chief Publican

Zacchæus was a chief publican of Jericho; that is, he had underlings who collected for him what he in turn transmitted to the Roman authorities. He may have farmed out the revenues from the Jerusalem balsam gardens, or the taxes from the important commercial center of Jericho. Jesus paid him marked attention, accepted his hospitality, and regarded him as a son of Abraham because either he was honest and benevolent or was going to be.

Bankers

Bankers, or money-changers, had their tables usually in the market places. They exchanged money for those coming from the remote provinces and likewise received money on deposit for which they paid high rates of interest. Jesus implicitly commended this type of business in saying of the slothful servant in the parable of the pounds and of the talents that he should have put his money in the bank where it would draw interest. An apocryphal saying of Jesus, quite in harmony with these parables, is "Be ye tried bankers."

The severity of Jesus in dealing with the money-changers and the traffickers in the sacrificial animals, who had established themselves in the very temple, perhaps with the connivance of the capitalistic Sadducean authorities, was not due to their business as such, but to the sacred place and the dishonest methods of its conduct. The house of prayer had become a house of merchandise and a double profit was exacted from the country worshipers who first must get their money exchanged and then must purchase an officially approved animal. It has been conjectured that the shepherds who kept watch of their flocks by night at the time of the Advent were in the employ of the temple authorities. Jesus had no objection to banking, buying, and selling, but to sacrilege and graft.

The Treasurer

Judas too was a man of business ability with whom Jesus had the most intimate personal relations. Judas reclined on one side of Jesus and John on the other at their last meal together. He was selected either by Jesus or his fellows for his position doubtless because of his financial ability. He was apparently the only member of the disciples from Judæa. But he was covetous and became a thief. He objected to an act of costly devotion when Mary anointed the feet of Jesus in the

Bethany home, suggesting alms for the poor instead, which would pass through his hands. Chosen because of his peculiar fitness, he became a traitor through surrender to the defect of his quality. Through sympathy and the desire to rescue him, if possible, Jesus retained his services even until he cut himself off by the betrayal, and then Jesus recalled with a pang that Judas alone had he lost of all that had been given him.

If we review the whole list of persons vocationally engaged with whom Jesus had dealings, there is evidence of full appreciation of skill, wherever employed, and deprecation only of its perversion from true ends.

Figures of Speech Drawn from Labor

Continuing our question, Did Jesus appreciate vocational skill? let us note next how his metaphors and similes are drawn from the common life of labor. The lilies of the field do not toil. "Other men have toiled, and you reap the profit of their toil" (John 4. 38). Thus he was spiritualizing for the disciples one of the proverbs of the day: "One sows and another reaps." The harvest is rich but the laborers are few. The workman deserves his wages. He took another saying, "Four months yet, then harvest," and applied it spiritually: "See, the fields are white for harvesting!" (John 4. 35.) He continues the figure: "The reaper is already getting his wages and harvesting for eternal life, so that the sower shares the reaper's joy." Of two men in the field, one will be taken and one left in the great day of the Son of man. His estate kept one from the marriage supper of the king's son. "I am too weak to dig," the unjust steward shamefully confesses. No man who puts his hand to the plow and then looks behind him is any use to the reign of God. There are workers too of iniquity who, at the last, must depart from him. Reviewing this list, here appear generic toilers, and, specifically, sowers, reapers, landowners, diggers, and plowmen.

Laborers in the Gospel Story

It was to shepherds following their usual occupation that the angels appeared at the birth of Jesus. It was to his disciples, fishing, that Jesus appeared twice, both before and after the resurrection. At their call, with a play of words, he used their vocation to describe their new employment: "I will make you fishers of men." Though doubtless intended for the spiritually heavy-laden under the Pharisaic yoke, one of his most attractive invitations was addressed to laborers: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." These instances show both great variety in the types of labor used for illustrative purposes and the spiritualizing of labor through using its terms to convey higher meanings. If Jesus had condemned labor, as did the Greek philosophers, the form of his teaching would hardly have been so influenced by it.

Parables Drawn from Labor

The most remarkable figures of speech of Jesus are his parables, earthly stories with heavenly meanings. Among the parables drawn from lowly life are the sower, which perhaps had better be called the parable of the soils, the good shepherd, the drag-net, the vineyard (twice), the lost coin, the rich farmer fool, and the new wine in old bottles. These refer to common occupations of his day, which many of his hearers followed and all understood. These parables, the beauty and difficulty of which he who tries to compose one will the more appreciate, show Jesus not only knowing and sympathizing with work and workers but also using these as spiritual emblems.

The Trades in the Gospels

In the same way some of the common trades of his day figure in his teaching. We have already seen in our second chapter how he himself, being a worker in wood, *ὁ τέκτων*, belonged to the artisan class, and how it shaped his thinking. His sayings regarding the plow and his yoke are the more significant in the light of the tradition that he made these implements. The mason's work appears in the stone that the builders rejected, though this figure was borrowed by Jesus from the Old Testament. The lilies, in Luke's account, do not spin or weave. The tailor's work appears in his saying: "No one stitches a piece of undressed cloth on an old coat" (Mark 2. 21). The occupations of women as well as of men appear. In addition to spinning and weaving already indicated, the two women grinding at the mill are like the two men in the field. The Kingdom is compared to the leaven hid by a woman in three measures of meal, and to wise and foolish bridesmaids. A woman doubtless wove his seamless robe, as well as the camel's hair garment of his cousin John. His clothes at the transfiguration surpassed in whiteness any earthly fuller's work. And at the last his broken body was laid in a new tomb cut by a mason from the living rock. Thus, in many ways, without intending it, the Gospels show his relations to the trades. Other trades of his day to which his teachings as they have survived do not refer are: the smith, baker, tanner, sandal-maker, tent-maker, wool-comber, potter, perfumer, and jeweler.

Passing from the fields of manual labor and

Recognition of Business and Commerce

trades with our question whether Jesus appreciated vocational skill into the field of business and commerce, there is a similar story to tell. His first recorded words show him about his Father's business, or in his Father's house. Religion was his business, so to speak. It was businesslike to buy oil for one's lamp, to render unto Cæsar the things that are Cæsar's, to count the cost before building a tower, and to trade with what one has: "Trade with this till I come back" (Luke 19. 13) is one of his injunctions. It was unbusinesslike, wicked, and slothful not to put money in one's keeping out at interest. There comes a time when the disciple must sell his coat and buy a sword (Luke 22. 36). Jesus recognizes as one form of merchandise that a debtor, and even his family, might be sold into slavery (Matt. 18. 23).

Yet he recognized the danger that business, proper in its own place and relationship, may insidiously usurp the function of higher privileges. Thus, instead of attending the marriage supper of the king's son, one of the invited guests went to his business, another had bought five pair of oxen, and yet another had bought a farm. In protest, Jesus asks in the very language of the mart, "What shall it profit a man, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Parables Drawn from Business

Parables of Jesus drawn from business and commerce are relatively numerous, including the merchant seeking goodly pearls, the pounds, in which a nobleman is presented as a trader, the talents, the unjust steward, the hid treasure, and the two debtors. He evidently regarded it as good business to get a proper return from the use of money and land, to assign tasks and to give rewards according to individual capacity, to be faithful in trifles, and to keep one's contract, though the Lord of the vineyard may at his pleasure substitute benevolence for justice. Commerce supplied to love the precious ointments, fifty dollars' worth at one time (Mark 14. 5) wherewith he allowed his head and feet to be anointed and the linen sheet and the spices, myrrh, and aloes, a hundred pounds (John 20. 39) for his broken body.

Summary of Jesus' Attitude Toward Business

It is evident that Jesus appreciated and utilized in his teaching various forms of business. It was not the business life, but only its abuse that he ever rejected. He has no wholesale condemnation of trade. It may have been a traveling foreign merchant on his way to Jericho, showing common humanity where the professedly religious failed, who suggested to Jesus the marvelous parable of the good Samaritan.

Contrast with Apocrypha and Talmud

This attitude of Jesus toward trade, which, of course, has come to be for various reasons the prevailing Hebrew attitude, is the more striking if we contrast it with the views of Apocrypha and Talmud before and after his day. In Ecclesiasticus we read: "A merchant shall hardly keep himself from wrong doing; and a huckster shall not be acquitted of sin" (26. 29); also this: "A nail will stick fast between the joinings of stones; and sin will thrust itself in between buying and selling" (27. 2). Similarly in the Talmud a proverbial saying is, "He who teaches his son to trade is as if he taught him to steal." The Talmud has little in favor of trade; the Gospels have nothing against it.

The Attitude of Jesus Toward Skill

Did Jesus, then, appreciate vocational skill? In the light of the evidence, who can doubt it? He himself followed a trade before he was thirty and esteemed it. It was a Hebrew custom that every youth should learn a trade. This custom was sanctioned by the rabbis, some of whom were themselves mechanics, including three famous ones, Hillel, Gamaliel, and Shammai. Jesus said, "I must work the works of him that sent me." "Why stand ye here all the day idle?" is one of his ever-pertinent inquiries. Using a monetary analogy, he said he came to give his life a ransom for many. His most devoted followers were gained from the laboring classes. Christianity itself, in so far as it adhered to his teaching, became the wearing of his easy yoke and the carrying of his light burden. Thus labor provided one view of the Christian life. Through his spiritualizing of varied forms of labor, he brought together the two worlds of work and worship, which were largely separated in his day. He himself sent out laborers, first twelve, then seventy. He taught that the servant of all is the greatest of all, and he called his servants his friends. The poor he blessed. Indeed, it is almost easy to prove too much here—that his gospel is exclusively for workers, which, however, we shall see would be a mistaken view. It is clear that Jesus appreciated labor in various typical forms, earning ability, and vocational skill. Only so much was it our present purpose to indicate.

Saint Paul practiced the teaching and followed the example of Jesus in his own life as tent-maker and missionary, and likewise transcribed the mind of Jesus in such phrases as: "do not be indolent when zeal is required" (Rom. 12. 11, Weymouth Tr.), and in such injunctions as: "If a man will not work, he shall not eat" (2 Thess. 3. 10)—a socially transforming economic principle; and this: "Profess honest occupations, so as to be able to meet such special occasions" (Titus 3. 14).

There is a remarkable apocryphal supplement (in Codex Bezæ) to Luke 6. 4, which though concerned primarily with the question of Sabbath observance, very well sums up also the attitude of Jesus toward labor. Jesus, it says, "seeing a certain man working on the Sabbath day, said to him: 'O man, if thou indeed knowest what thou art doing, thou art blessed; but if thou knowest not, thou art cursed, and art a transgressor of the law.'" This is such a fresh statement of a view harmonizing with all the thought of Jesus on both the Sabbath and the labor question that some scholars believe it rests on a real incident. Labor, even on the Sabbath, if performed with the sense of divine fellowship, is blessed, as he himself said, in defense against the charge of Sabbath-breaking: "My Father worketh hitherto, and I work." But this anticipates our final chapter.

Jesus had sympathy with labor, rightly pursued, as he had sympathy with capital, rightly employed. To this question we must recur in dealing presently with the social goodness of Jesus. We turn first to

II. THE PERSONAL GOODNESS OF JESUS

Difficulties of This Topic

We tread here on much-debated ground. The topic is difficult. Dogmas centuries old have supplied us with prepossessions. Goodness is partly a matter of motive and inner thought, concerning which Jesus himself taught us not to judge. Yet personal goodness is requisite for complete living, and, if the life of Jesus is typically complete, we must consider his personal goodness. In doing so, as before, we will allow the gospel records to speak for themselves, for it is the Christ of the Gospels who is mankind's ideal, and every endeavor to reconstruct the historic Jesus of Nazareth apart from the gospel record rests in a measure upon the imagination and is unconvincing to the mass of mankind. Jesus was certainly the kind of person about whom the Gospels could be written.

1. *The Temptations.* The goodness of Jesus was not above temptation. Of God the apostle James says that he cannot be tempted of evil, but Jesus was tempted, not once only but repeatedly. It is not sin, however, to be tempted, but it is sin to play with temptation or to yield to it. The great temptation of Jesus he fought out in silence at the beginning of his ministry, though afterward he told some of the disciples about it, the record

of which is originally an autobiographical part of the Gospel.

Occasion of the Temptation

Jesus came to John the Baptist to receive baptism at his hands with this question doubtless in mind, "Am I the Messiah?" The baptism answered this question in the affirmative. The next question naturally was, since several different views of the coming Messiah were current, "What kind of a Messiah shall I be?" At this point "the Spirit drove him immediately into the desert, and in the desert he remained for forty days, while Satan tempted him."

Significance of the Temptation

Considering the alternative carefully in each case and recognizing it as coming from evil, he made three great decisions as to his Messiahship, namely, (1) He was not to use his power to relieve his own needs; (2) he was not to work miracles before the people to win a following; (3) he was not to win a physical kingdom by compromising with evil. These were the three temptations of making the stones into bread, casting himself down from the pinnacle of the temple, and worshiping Satan on the mountaintop. Positively stated, his decisions were (1) to be a suffering Messiah; (2) using moral, not physical and spectacular means; (3) to win a spiritual, not physical kingdom. The temptation consisted in the fact that the three alternatives, namely, to serve himself, to dazzle the Jerusalem multitude, to become a temporal king, though appearing easy short-cuts, were really from the evil one and not in accord with the will of God. So he conquered, though it cost him such intense thought and struggle of soul that he forgot the needs of the body.

Jesus Was Repeatedly Tempted

Even so, Satan left him only for a season, returning in the words of rebuke of Peter that Jesus should suffer, in the demands of the Pharisees for a sign, and in the plan of the people to make him a king, as well as in the betrayal and the agony in Gethsemane. At the Last Supper he said to his disciples: "It is you who have stood by me through my trials." The author of Hebrews writes he was "in all points tempted like as we are, yet without sin." Certain it is that neither at the outset nor during his ministry did Jesus yield to any one of the three major temptations of his life. So he conquered.

He Conquered Through Struggles

Yet the conquest was not without many struggles of soul. His reply to his mother in Cana of Galilee when she suggested that he relieve through his power the embarrassment of their host indicates that he regarded the suggestion as similar to the first temptation.

He sighed deeply in spirit (Mark 8. 12) when having to refuse a sign to the Pharisees whom he earnestly desired to win; it was a repetition of the second temptation. Likewise his soul was troubled (John 12. 27) when the prospect of the cross prevented his following up the signs of faith among the Greeks. Again he raised the question whether he should be saved from suffering, only to answer it quickly in the negative. The temptation to avoid physical and spiritual suffering entered into the agony in the garden, as he told the disciples to watch and pray lest they enter into temptation.

2. *The Character of Jesus.* A volume could be written—volumes have been written—on the qualities of the character of Jesus. Some of the outstanding ones, easily based on the gospel records, are: love of God; love of man (his compassion often leading him to work miracles of healing, though he would perform no sign to win acceptance of his Messiahship); obedience, even unto death on the cross; self-control, self-denial, self-respect, sincerity, loyalty, courage, faithfulness, calmness, patience, prudence, hopefulness, humility and meekness; tender thoughtfulness, endurance, dignity, and self-sacrifice. These nineteen qualities of his character are inter-

related, and some of them anticipate an account of his social goodness, such as, love of man, tender thoughtfulness, and self-sacrifice.

Love to God and Man

Love to God he proclaimed as the great commandment in the law which he himself exemplified in his obedience, his trust, and his reverence for the temple. Love to man he proclaimed as the second commandment in the law, which he exemplified in works of mercy and charitable judgment.

Obedience

His obedience included keeping the Ten Commandments, no infraction of which is reported by his watchful enemies; Sabbath observance by attendance on the synagogue and abstaining from any material work on that day; and observing the Mosaic law in commanding the cleansed lepers to show themselves to the priests. Also he always did those things that pleased the Father.

Self-Control

Self-control he exercised over his appetites, instincts, and emotions, as when, though hungry, he ministered to the needy soul of the Samaritan woman and, though in tears, restored Lazarus to his loved ones.

Self-Denial

Self-denial he practiced in fasting, during the temptation; celibacy; giving alms; vigils; and rejection of the luxuries of life, and he taught self-denial as a method of following him (Matt. 16. 24).

Self-Respect Self-respect he manifested in the absence of both vanity and servility, declining to be a temporal king, riding on an ass on Palm Sunday as king of peace (Zech. 9. 9), and professing to be a king indeed before Pilate.

Sincerity His sincerity is transparent, his actions and speech expressing his thought, and his inner life freely manifesting itself. Some thought he was mistaken, others crazy, others blasphemous, but none thought him insincere, while his bitterest denunciations are against hypocrisy.

Loyalty After a volume devoted to The Philosophy of Loyalty, Professor Royce reaches the definition (p. 357): "Loyalty is the Will to Believe in something eternal, and to express that belief in the practical life of a human being." It reads like a description of the life of Jesus, devoted to revealing the Father to man.

Courage Courageously he walked before his little band of followers on the way up to Jerusalem, well knowing the condemnation, mocking, scourging, and cruel death awaiting him there; courageously he returned to Judæa when Lazarus died, though the disciples remonstratingly reminded him that the Jews were but recently seeking to stone him; courageously he went forth in the garden to the band of soldiers seeking him and asked, "Whom seek ye?" Courageously he reminded

Pilate, who had power to release or to crucify him, that his power was given him from above. Even his enemies acknowledged his courageous independence with the ingratiating words: "Teacher, we know you are sincere and that you teach the Way of God honestly and fearlessly; you do not court human favor" (Matt. 22. 16).

Faithfulness In faithfulness he felt it his meat to do his Father's will and to accomplish his work, while it was day, for the night cometh, he said, when no man can work.

Calmness He alone was calm in the storm on the lake; in fact, his serene repose of soul appears never to have passed into lack of self-control, though he deeply felt his experiences of temptation, hypocrisy, treachery, and sorrow. Had he lost self-control, he doubtless would have failed in his cleansing of the temple.

Patience Patiently he labored and waited during the eighteen silent years till the time of his showing forth, patiently he trained the twelve, and patiently he endured the indignities put upon him, using will power thereby no less than had he resisted with might.

Prudence Prudently he cared for his life until his "hour" had come, not exposing himself to danger except in the line of duty, not needlessly giving offense to his critics, withdrawing into

Galilee after Herod had put John in prison, retiring with his disciples to the desert after John was executed, withdrawing for a time to the sea when the Pharisees and Herodians took counsel against him, and in his teaching cautioning his followers to count the cost of discipleship.

Hope

Hopefully Jesus, being hungry, came to the fig tree, "to see if he could find anything on it"; hopefully he anticipated eating the passover with his disciples before his suffering (Luke 22. 15); with hope fixed on "the joy that was set before him," he endured the cross and despised the shame; and his followers he encouraged to be of good cheer, for he had overcome the world.

Humility

In humility he was born in a stable, during his public ministry was without a home, at times was without money, as when the temple tax was to be paid (Matt. 17. 27), was unwilling to be called "good" as a matter of polite intercourse, and described himself as "meek and lowly of heart."

Tender Consideration

In tender consideration after the transfiguration he came and touched his three affrighted disciples; after the resurrection he sent his "brethren" word to report into Galilee where they would see him; when they were weary he invited them apart into a desert place to rest awhile; when they were distressed in rowing on account of the contrary wind on the lake, he comes to them, walking on the sea; when being himself arrested, he requests that his disciples may go their way; and to weeping Mary looking for her Lord, he makes himself known by pronouncing her name.

Endurance

His endurance is shown in the persistence and perseverance with which he held to the line of duty despite the trials to which he was subjected in so doing. He never wavered, though his portion was misunderstanding by relatives, dullness of friends, hatred of enemies, and isolation of soul, except for divine companionship. "How am I straitened till it be accomplished!" he said. He warned his disciples likewise that they should have tribulation in the world, and that endurance to the end was necessary.

Dignity

That Jesus had dignity of character is shown by the reverence paid him by John; by the fear of his disciples to ask him about the things that should befall him in Jerusalem; by the awe of the Roman soldiers as they fell to the ground in his presence; by his silence before Herod, the chief priest, and even Pilate, when under false accusations; by the feeling of repulsion felt by demoniacs in his presence; by the centurion's consciousness of unworthiness; and by Peter's sense of sinfulness (Luke 5. 8). Likewise he told his disciples to have salt in themselves.

Self-Sacrifice

The self-sacrifice of Jesus consists in his living a devoted life and dying a voluntary death in harmony with his Father's will for him. And he taught his disciples the paradox of love: "He that loseth his life for my sake shall find it."

Contrasts

One feels that this list, though long, might yet be lengthened justly as one analyzes the complex unity of Christ's character. It is a unity in which striking contrasts[1] appear: Jesus was prudent in avoiding danger, yet courageous in facing danger. He was patient under wrong, yet indignant at wrong. He was meek and lowly, yet self-assertive. He was very accessible, yet at times very reserved. He was passionate, yet patient and self-controlled. He respected authority, precedent, and the past, yet he was bound by none of these things and gave freedom to man. He was a dreamer of dreams, yet intensely practical. He was oft in seclusion, yet still oftener in crowds. He was tolerant of publicans and sinners, but intolerant of sin. He was rigid in his treatment of the Phœnician mother, yet his heart is divided between dying and living at the prospect of faith among the Greeks. He longed for human sympathy, yet he took no pains to soften the truth, though it cost him the loss of followers. He had an eye for detail—the hairs of the head, the sparrow's fall—yet he saw the universal reign of God at hand. He provided bread for the hungry, yet he had meat to eat which his disciples knew not of. The individual was worth more than the whole world, yet it was nothing apart from union with "the vine." He was a Jew, yet "the Son of man."

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[1] Compare Frank E. Wilson, Contrasts in the Character of Christ. Fleming H. Revell Co.

Symmetry

Such contrasts exist as facts in the character of Jesus, yet they do not impress one as contradictions; they illustrate the reconciliation of opposites. The circumstances under which he was placed determine in a measure the side of his character which appears. We are thus impressed with the unity, symmetry, and proportion of the character of Christ. This is a matter of feeling as we try to survey his wholeness. It is a matter of total impression, not subject to proof or to specific illustration.

Defects of His Qualities Lacking

It is a part of symmetry to be lacking in angular extremes. With difficulty, if at all, can one find in the life of Jesus incidents clearly showing any of these marring qualities: ecstasy, one-sidedness, rashness, emotionalism, obstinacy, punctiliousness, casuistry, fault-finding, unbending formality, inconsideration, flattery, egotism, vanity, asceticism, bewilderment, fanaticism, slavishness, selfishness, despair, self-pity, primness, awkwardness, cruelty, or discourtesy. He appears to have lacked "the defects of the qualities" he had.

Impressions Made by Jesus on His Contemporaries

Fortunately, we are not without record of the impression Jesus made upon various classes of his contemporaries. The man born blind who was healed by Jesus, with increasing boldness under the grueling of the Pharisees, finally asserted: "If this man were not from God, he could do nothing" (John 9. 33); for this conclusion he was excommunicated, as he knew he would be. The chief priests and the whole council sought witness against Jesus in enmity to put him to death, but found it not. Herod, the Jewish tetrarch, found no fault in him. Pilate's wife warned him to have nothing to do with "that righteous man." Pilate, the Roman judge, after private examination, found no crime in him, so told the Jews, and endeavored by a ceremonial act of washing to proclaim his innocence of the blood of "this righteous man." The thief on the cross testified: "This man hath done nothing amiss."

The Roman centurion after witnessing the crucifixion asserted, "Truly this man was the Son of God." Judas the betrayer with bitter remorse confessed: "I have sinned in that I have betrayed the innocent blood." John the forerunner, though administering the rite of baptism for repentance unto the remission of sins, recognized his need to be baptized by Jesus. Peter during the lifetime of Jesus felt his own sinfulness in the presence of Jesus, and after the death of Jesus Peter wrote of him that he did no sin, neither was guile found in his mouth (1 Pet. 2. 22). John, the beloved disciple, who of all the disciples knew Jesus most intimately and was perhaps best prepared to understand him, wrote: "We have seen his glory, glory such as an only son enjoys from his father—seen it to be full of grace and reality" (Moffatt Tr.). Adjectives applied to him in the Acts and Epistles by Luke, Peter, John, and the author of Hebrews are: holy, righteous, pure, guileless, undefiled, separated from sinners, without sin. Paul too, though he had never seen Jesus in the flesh, yet from his own remarkable experience and that of others was ready to assert that Jesus knew no sin (2 Cor. 5. 21).

Another Set of Impressions

But these were not the only impressions made by Jesus upon his contemporaries. Had they been, he had not been crucified. There were those who thought, or pretended so to think, that Jesus broke the Sabbath, that he would set aside the law of Moses, that he was guilty of sedition and would make himself king in Cæsar's room, that he was wrong in associating with sinners, that he should have fasted more, that he made preposterous claims about rebuilding the temple in three days, that he was guilty of blasphemy in making himself to be the Son of God. These charges hardly affect his personal goodness, are mainly political and ceremonial in character, and as such, we now know, rest largely on misapprehension of his deeds and words. These impressions provide a striking contrast with the preceding set and serve to assist us in realizing the powerful character of Jesus as an individual in standing forth against the rigid ecclesiastical system of his day.

Flaws Found by Modern Critics

A very different set of impressions we gather from modern critics of the character of Jesus. Among the things they find are that Jesus was tactless in his first sermon in Nazareth in telling his fellow citizens "a prophet is not without honor save in his own country"; that he was rude in practically calling the Syrophœnician woman a dog; that he disregarded property rights in sending the evil spirits into the swine; that he was disingenuous in telling his brothers he was not going up to the feast he afterward attended; that as a boy of twelve he did not act and speak properly to Joseph and Mary; that his replies to Mary at the wedding feast in Cana and when she would bring him home from his public ministry, were not worthy; that he was unduly vehement in cleansing the temple; that he was arrogant, being so young, and so irregularly prepared as a rabbi, in his attacks on the scribes and Pharisees; that he gave way to vexatious disappointment in cursing the barren fig tree on which he came looking for fruit; that he himself practically acknowledged he was not without fault in accepting John's baptism; and, further, that on one occasion he rejected the epithet "good" from a would-be disciple.

Comment on These Criticisms

These criticisms probably had not occurred to us in reading the Gospels. They have practically all arisen since the age of rationalism, and mainly in the nineteenth century. Without considering these criticisms in detail one by one, we may simply remark concerning them that Mary evidently took no offense on any one of the three occasions; rather she pondered and wondered; in each case he had indicated the supremacy of the spiritual over other interests: his Father's house had detained him from the homeward journey; his "hour" had not yet come, though he did as Mary suggested at the wedding, as she evidently knew he would do; and kinship with those who did the will of God was superior to all other earthly ties. "Woman" was a common mode of address, and we do not know the tone with which Jesus uttered it, on which a great deal depends. There is something the matter with the man not indignant at wrong and ready to redress it, as in cleansing the temple. His attacks on the scribes and Pharisees were addressed to a class and their sins of religious formalism; it was the moral earnestness of a soul nourished on the prophets. The fig tree served as an opportune object-lesson to his disciples of the curse resting on the fruitless religious classes of the time. John's baptism was a preparation and consecration for the greater movement to come, to which Jesus in humility dedicated himself, as one with those who should follow him—it was not merely a baptism unto remission of sins. He rejected the matchless epithet "good" as a form of polite intercourse, and in doing so taught the uniqueness of the absolute goodness of God. So, no one of the supposed flaws in the character of Jesus can go unchallenged as an admitted weakness. The reader doubtless has, or could find with profit, his own comment on each supposed fault on the list. If one rejects on principle the idea of the incarnation, as the rationalists did, one is committed in advance to finding fault in the character of Jesus; just as, if one begins by affirming the deity of Jesus, one is committed in advance to finding no fault. It is better always to examine the evidence before reaching one's conclusion.

We have let friends, neutrals, and foes, contemporaries and moderns, testify to their impressions of the goodness of Jesus. What does he himself say?

What Jesus Says of Himself

In one sense this is not a fair question, as Jesus himself recognized in his words: "If I testify to myself, then my evidence is not valid." Later he added one of those unparalleled expressions of his: "But I receive not testimony from man" (John 5. 34), the meaning of which appears in the later statement, "the very works that I do bear witness of me, that the Father hath sent me." His works lead us to accept his words. To the Jews he testified, "I always do what pleases him" (John 8. 29)—a saying which recalls the voice out of the heavens at the baptism, which was repeated at the transfiguration. To his enemies he said: "Which of you can convict me of sin?" (John 8. 46). To his disciples he said, "The prince of this world cometh, and hath nothing in me" (John 14. 30). He refuted the charge that he was in league with Beelzebul, and claimed instead that he had bound that strong one.

Four Significant Gospel Facts

There are four significant facts about the gospel records which bear on this question of the goodness of Jesus. One is that, though he taught his disciples to pray, though he himself prayed in their presence, though he also prayed for them, he never prayed with them. This very striking fact seems to suggest there was a communion between him and God into which no other human being could enter. A second fact is that, though he taught the disciples to confess their sins and to pray for forgiveness, there is no record that he ever confessed sin or prayed for forgiveness. A third fact is that Jesus never impresses us during his public work as seeking for the truth, as do Socrates, and all leaders of men, but as always being in possession of the truth. To others he said, "Seek, and ye shall find"; of himself he said, "I am the truth." One looks in vain into the life of Jesus for any hint that he ever aspired to be anything different from what he was. The fourth fact is the absence of all sign of compunction of conscience or sense of mistake. His appears to have been a sense of unbroken union with the will of God. Yet this is something which he "learned," into which he progressed.

His Oneness with the Father

These four facts, as well as his words about himself drawn from him naturally by circumstances, throw great light on his assertion of oneness with the Father. He claimed to be fully human—"Son of man"—and yet in complete harmony with the Father—"Son of God." Jesus nowhere says "I am God," or "I am good as God is good," or "I am absolutely good," or words implying any of these things. He says distinctly to the young man who addressed him as "Good Master," "Why callest thou me good? none is good, save one, that is, God." His claim was he did the Father's will. His thought was practical, not metaphysical.

His Unique Consciousness

At this point it is important to stress the uniqueness of this consciousness of Jesus in relation to God in contrast with other men. David, Isaiah, Ezra, Paul cry out for deliverance from sin, but not Jesus. In fact, with other men, the better they become, the more they are afflicted with the sense of sin. Not so Jesus. It is also important to note that this contrast impressed itself upon some of his contemporaries in the same way. It is the same John in the same first letter who says these two positive things: "In him is no sin," and "If we say 'We are not guilty,' we are deceiving ourselves and the truth is not in us."

His Conscience Was Void of Offense

Was Jesus, then, conscious of being without sin? We may raise three possible alternative questions. Are the records sufficiently complete to warrant us in so saying? May he not have deceived himself in so thinking? May he not have known sin without being humbled by it? The last question, if seriously asked, is an insult. The answer to the first question is that the existent records are explicit on this point. To the second question we may observe that it is hardly probable that a mind so clear on all spiritual issues should have been so clouded on one of the fundamentals. We conclude that Jesus was conscious of being in complete harmony with the will of God, that those who knew him best so regarded him, that no charge of his ancient enemies or modern critics fairly weighed is clearly convincing to the contrary, and that the Christian consciousness has consequently been justified in affirming the sinlessness of Christ. This is the Christ as presented by the Gospels. What fault, if any, do you sincerely find in Jesus?

Minor Place of the Dogma of Sinlessness

Yet we should be far removed from the consciousness of Jesus if we made a dogma of his sinlessness, and rested there. Practical circumstances wrung out of him, so to speak, his sense of performing the mission assigned to him in the world without lapse or failure. His emphasis was never placed on his personal attainments, which might have proven a fault itself, but on his mission in the world and his commission from the Father. His emphasis was on the abundant life he came to give to man from God, not on doctrines about himself as the medium of such blessing.

Doing and Saying

In the light of the foregoing we can have no reasonable doubt about the personal goodness of Jesus as an ideal for man. His life at every point was behind the lofty standards of conduct he upraised. First he did, then he taught.

3. *Recognition of Personal Goodness in His Teaching.* What recognition of personal goodness do we find in his teaching? Every experience he had, every virtue he exemplified, except hope alone, find a place in his explicit teaching. Though he begot in men a "lively

Hope

hope" by providing objects of hope, namely, future life and fellowship with the Father and himself, yet, so far as our incomplete evangels go, he nowhere specifically commends hope. Faith and love, however, have full recognition. It is possible that Jesus, presenting himself as the fulfillment of the great Messianic hope, had no occasion to quicken hope in his followers. Him they had, why hope? Perhaps this viewpoint is reflected in his saying to the disciples: "There will come days when we will long, and long in vain, to have even one day of the Son of man" (Luke 17. 22).

His Words Mirror His Life

A few of his teachings may be recalled to show how his life was reflected in his words. His own temptations were behind his injunctions to "watch and pray, lest ye enter into temptation," and the prayer he taught his disciples, "Lead us not into temptation." His own struggles are reflected in the words: "Strive to enter in at the strait gate." His own abounding love is behind the two commandments in the law he selected as greatest. Obedience he recognizes in the saying, following the quotation of certain commandments, "Do that and you will live." Self-control is so important that it is worth securing at the cost of the offending eye or hand. Self-denial is laid down as one of the conditions of being one of his followers: "Let him deny himself." Sincerity is demanded in the giving of alms and in prayer and in the caution: "Beware of the leaven of the Pharisees." Loyalty and faithfulness were taught by the lesson of Lot's wife, not turning back from the plow, and one of his favorite phrases, "good and faithful servant." Courage he taught in the words: "Fear not them that can kill the body," coupled with the admonition to fear him who had power of life and death over both soul and body. Patience receives the commendation of being the method whereby we possess our souls. The homely but indispensable virtue of prudence is embodied in two parables, namely, the unjust steward and the ten virgins. Humility he taught by object-lesson in the washing of the disciples' feet, as well as in the direction to take the lower seats at a feast. Consideration for others has found final expression in the Golden Rule. Endurance to the end is required of the saved. The dignity of human life is taught in such sayings as: "Man is of more value than a sheep," "The very hairs of your head are numbered," "Ye are of more value than many sparrows"; even the whole world is outweighed by the human soul. Self-sacrifice and its rewards are included in the promise that those who forsake relatives and lands for the Kingdom shall receive manifold more here and life everlasting hereafter. Even the symmetry of his life and an absolute standard are held as an ideal before his followers in the words: "You must be perfect as your heavenly Father is perfect." Thus all through we can hear what Jesus says because what he was has so unstopped our ears.

Goodness, we saw, is vocational, personal, and social. We have now seen how Jesus exemplified and recognized vocational and personal goodness, and so next it remains to consider

III. The Social Goodness of Jesus

Meaning of Social Goodness

By the social goodness of Jesus we mean his influence in improving human society. Personal goodness involves integrity of individual character; social goodness involves right relationship to one's fellows. As personally good, one stands in immediate relationship to God as revealed within oneself; as socially good, one stands in mediate relationship to God as revealed within others. Goodness, whether personal or social, ultimately involves divine relationship. Jesus himself was unwilling that we should think of love to God apart from love to man; thus he kept Christianity closely associated with social morality, and free from asceticism and mysticism, each of which involves a withdrawal of the individual from his fellows. The thought of Jesus receives a practical extension in the words of the best-loved disciple, John, as follows: "He who does not love his brother man whom he has seen, cannot love God whom he has not seen" (Weymouth Tr.). Social goodness is effectiveness in bringing to pass the reign of God among men, involving all forms of improving the relations of human beings to each other. Personal goodness apart from social goodness is abstract, as social goodness apart from personal goodness is hollow.

Distinguishing Personal and Social Traits of Jesus

Among the personal traits that signalize Jesus we should have to include his love of nature, especially elevated points, and his love of solitude. Without doubt these qualities are associated with his sense of the Father's presence. Among the social traits that signalize Jesus we should have to include his love of little children and his fondness for the company of women, whom he admitted to intimate fellowship and service. He blessed little children, regarded them as a type of the Kingdom, taught his disciples not to offend or despise them, and evidently felt a kind of religious awe in their presence, saying, "Their angels in heaven always look on the face of my Father in heaven" (Matt. 18. 10). That he should converse with a woman, especially one of mean reputation, or allow interruption from mothers eager for his blessing on their children, was a matter of marvel to his disciples. In fact, these personal and social traits do not so stand out in our days of the love of nature and democracy, in our world partly remolded by Christianity, as at first. Even in the eighteenth century, Rousseau, with his love of nature, solitude, and little children, was the prophet of a social revolution.

His Love of Solitude and Companionship

One of the striking contrasts in the character of Christ is his love of solitude and his love of companionship. Both qualities appear in close conjunction in the agony in the garden, when he prays alone, yet returns to his intimate disciples with the longing for human fellowship.

1. *The Friends of Jesus.* Among his friends we find John the Baptist, who regarded himself as "the friend of the bridegroom"; the twelve disciples; publicans and sinners, Jesus being known by the respectable classes as a friend of these; Lazarus, Mary, and Martha in the Bethany home; and certain unknown persons, including him who provided the colt for Palm Sunday, and the upper room for the last passover supper.

His Entrance Into Friendship

As we study the relations of Jesus with these friends, a number of things stand out, all showing his highly developed social disposition and insight. He saw and highly commended the strong points in John the Baptist, though affirming any figure of violence was not fully representative of the Kingdom. To the twelve he gave himself in training, making them witnesses, each in his own way. With the publicans and sinners he mingled freely, though not stooping to their level, giving and forgiving, and receiving homage, thus scandalizing the Pharisees. "Our friend Lazarus" he restored to his weeping sisters. To Mary he imparted his best and to Martha he gave a better perspective of life.

Reciprocity in Friendship

The friendships of Jesus were characterized by that reciprocity so highly esteemed by Confucius. One of the disciples of Confucius, Taz-kung, once asked him: "Is there one word upon which the whole life may proceed?" To which Confucius replied: "Is not reciprocity such a word?—what you do not yourself desire, do not put before others." Here is the negative note characteristic of the Confucian statement of the Golden Rule. In the reciprocity characteristic of the friendships of Jesus he gave himself in revelation, moral constraint, and final sacrifice and received in turn a measure of understanding, sympathy, and support. He gave himself to them in revelation, calling them not servants but friends, because all things he heard from his Father he made known unto them. He gave himself to them in moral constraint, claiming them indeed as friends if they did all things whatsoever he commanded them. He gave himself to them also in sacrifice, exemplifying his own teaching: "To lay life down for his friends, man has no greater love than that." In return, they understood him in a measure as the Messiah, three of them entered sympathetically into his glory on the Mount of Transfiguration, and three of them extended a measure of support in his sorrow in the garden. He had chosen them "that they might be with him" (Mark 3. 14) first, and then that he might "send them." He was dependent on them for the continuance of his work. With clinging pathos, when family and other friends are misunderstanding and leaving him, he asks, "Will ye also go away?" The report of success by the seventy caused him to rejoice in the Holy Spirit. They too as "the sons of the bride-chamber" rejoiced in his presence. They gave all they could in return for his love, which loved on to the end, but it was a poor return after all. They were thinking about what they should receive, what places of prominence they should occupy, the use of force in spreading his Kingdom, and the advent of a temporal reign of Jesus. They forbade others to do mighty works in his name, they would call down fire from heaven on his adversaries. In the person of their spokesman, who had been the confessor of his Messiahship, they even tempted him to renounce the path of suffering. One of them finally betrayed him. And eventually, though having proclaimed their courageous loyalty, "they all forsook him and fled."

His Response to Weakness in Friendship

Of such human stuff were his chosen friends made. They gave him their poor best. He in turn for their weakness never took personal offense, but set their stumbling minds to work with patient questioning: "Do you not see, do you not understand even yet? Are you still dull of heart? You have eyes, do you not see? You have ears, do you not hear? Do you not remember?" (Mark 8. 17, 18.) The occasion for these questions was his caution against the leaven of the Pharisees and of Herod, which they mistook as a rebuke for not having any bread. When they were afraid in the storm, he said, "Have ye not yet faith?" When they asked for an explanation of the parable about ceremonial and real defilement, he said, "Are ye also even yet without understanding?" To Peter, asleep in the garden during his Master's agonizing prayer, Jesus says, using his old name, "Are you sleeping, Simon? Could you not watch for a single hour?" After the denial, Jesus only turned and looked upon Peter. Judas he faithfully warned, not calling him by name: "One of you is a devil"; "One of you shall betray me." Such a friend was he! In Jesus's day the term "friend" was a form of common salutation ("Friend, I do thee no harm"), and also was applicable to neighbors and relatives ("Go home to thy friends"); Jesus made it a bond of spiritual union.

His Teaching About Friendship

Passing from his life of friendship to his teaching about friendship, we note a number of things. Our social relations must not be limited to the circle of our friends. "When thou makest a dinner or a feast, do not habitually call [the force of the verb is restrictive, not prohibitive] thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind: and thou shalt be blessed." We are to be friends to our friends, friends to our neighbors, as taught by the parable of the good Samaritan, and friends even to our enemies, whom we are enjoined to love and for whom we are to pray. The relation of friendship is,

Friendship Is Not Exclusive

in fact, included within the larger relation of love.

Use Material Blessings to Make Friends

Our material blessings, he taught, should be utilized in making friends, so that perishable things become the means of establishing imperishable relationships. This was the commendable prudence of the unjust steward. "And I tell you, use mammon, dishonest as it is, to make friends for yourselves, so that when you die they may welcome you to the eternal abodes."

Formal Friendships

What shall we say of the friend who would not lend his friend three loaves of bread as an expression of friendship, but only as a concession to his importunity? There is a poor type of friendship that cannot stand personal discomfort for a friend's sake, that renders a disagreeable service only to avoid a greater discomfort. This is a friendship in form rather than in fact.

Emotional Basis of Expressions of Friendship

The emotion of joy in the recovery of lost objects is an occasion for calling together one's friends. So did the man who had found his lost sheep, and so did the woman who had found the lost coin, and so did the father who received again the lost son. The sharing of emotion is a natural expression of friendship.

Friendship Less Dependable Than Divine Communion

Human friendship, he taught, is subordinate to Divine Fellowship. "You will be scattered to your homes and shall leave me alone: and *yet* I am not alone, because the Father is with me." Human friendship could not go all the way with him. The elder son in the parable of the prodigal son had missed the fellowship of his father in his secret longing for merry-making and feasting with his friends. The friendship of man is less than the friendship of God. Jesus, by being a friend to man, has made man a friend of God.

Immortality of Friendship

Friendship is immortal, taught Jesus. "I call you not servants, I call you friends. . . . I go to prepare a place for you, . . . that where I am there ye may be also." As the Father had sent him, so sent he them. As the Father and he were one, so he prayed that his friends too might be one with him and the Father. Human friendships are sublimated in the unity of the divine family.

Jesus as Truly Good Company

Illustrating his own views of friendship, Jesus entered joyously upon all social occasions, carrying with him the sense of the superior spiritual life. He was the guest of honor at the "great feast" of Matthew Levi, he ate bread on a Sabbath in the house of one of the rulers of the Pharisees, he attended a wedding in Cana of Galilee with his disciples, and he loved the inmates of the home in Bethany. On each occasion it came about naturally that memorable words were spoken. Did the company cease to laugh in his presence? It was at the feast of Matthew that Jesus likened himself and his company of disciples to the bridegroom and his companions. "Can friends at a wedding fast, while the bridegroom is beside them?" One of his Beatitudes was that those who wept should laugh (Luke 6. 21). His message was "good news." It bade men "rejoice and be exceeding glad," and even "leap for joy," and assured them their joy "no one taketh away."

His Friendliness a Part of His Social Goodness

2. *His Qualities as a Social Worker.* Such was Jesus in his life and teaching as regards human friendships and associations. It is a light and bright side of his social goodness. As a full man he lived his life among men for men. On the lighter as well as on the serious side of social life he did not fall short. "Master, where dwellest thou?" "Come and see." How companionable! No doubt the social graces of Jesus, radiating happiness and blessing, contributed essentially to the success of his human ministry.

His Organizing Ability

To his large and serious social mission of revealing the Father God to man he brought, in addition to friendliness, certain other qualities characteristic of the social worker. He had initiative and executive ability. Two institutions he initiated which have survived the tooth of time: one his church, and the other the Eucharist. On the rock of faith in his Messiahship professed by Peter, he, the master carpenter, built his church, and the gates of hell have not been able to prevail against it. The memorial meal he instituted in connection with the passover feast the night he was betrayed has symbolized his broken body and shed blood throughout all the intervening generations. These two social institutions, built on fellowship of the spirit with each other and personal loyalty to himself, reveal his constructive imagination, his social initiative, and his organizing ability.

His Vision

As a social worker he both worked himself and he set others to work. Vision, passion, and action—these three characterize his social goodness. They were the "light, heat, and power" of his life. Vision he had of the leavening process of the Kingdom permeating finally the social whole, and of the other sheep belonging to him not of this fold; and of men coming from the four quarters to sit down within the Kingdom; and of his witnesses going into all the world, preaching the gospel to every creature and teaching the observation of his commands; and of his own glorious return in the spirit; and of the separating process that should go on between sheep and goats, and final blessedness and misery of all people according to the kind of life they had led; and of himself as the test and standard by which lives are adjudged. It was a vision that has captivated Western imagination and consecrated Western effort.

His Passion for Service

Passion too for service he had. On the multitude he had compassion. He was straitened until his mission was accomplished. The harvest to him was plenteous, but the laborers few. Fatigue kept him not from instructing a darkened woman's soul. He felt constrained to go through Samaria. Repeatedly he must needs go also into the next towns. Even his meat was to accomplish his Father's will. The sense of the greatness of his work and the shortness of his time lay heavy upon him. The night was in the act of coming when no man can work. He left all to fulfill his mission—home, vocation, relatives, friends—and without money and without price ministered where the need was greatest.

His Activity

To vision and passion he added action. He worked, he went about doing good; he healed bodies and souls, likening his work to that of the physician who is needed by the sick; he taught individuals and groups; he mingled with all classes and conditions of men, without, however, lowering his standard or compromising his ideals; he trained those who should continue his work after his early death, which he foresaw; prudently he avoided the final issue till all things were ready, then he lay down his life of himself in devotion to, and in illustration of, his principles, with the sense at the end that it, the great work committed to him, was finished. His was a life of action, unhurried, unresting, unceasing.

He Set Others to Work

He set others to work. The man from whom the legion of devils was cast out he sent home to his friends to tell them what great things the Lord had done for him. Andrew when called was moved first to find his brother of "the precipitate will." The woman of Samaria became an evangelist. He changed the careers of twelve men. Seventy at one time he sent out on errands of mercy, two by two, to prepare the way for his coming. Finally he gave "the great commission." Admission to the Kingdom did not consist in saying "Lord, Lord," to him, but in doing his Father's will. Such were some of the traits of Jesus as a social worker.

3. *His Social Teachings.* The life of social service Jesus lived among men has probably exceeded the influence of the specific social teachings he gave in transforming human so-

ciety. Still, the greatest interest attaches to those teachings, especially in view of the reign of individualistic thinking from the time of the Renaissance till the middle of the nineteenth century, and of the growing recognition of their social responsibility on the part of the modern churches. In 1849 F. D. Maurice began a series of tracts on Christian Socialism, while modern economic and political socialism, arising partly through the relative failure of the churches to perform their social mission, have many points of affiliation with both the letter of Scripture and past practices of the Christian community, for example, voluntary communism.

The Question

Our present question is, What recognition of social goodness do we find in the teachings of Jesus? This is a very large question in itself. Many books in our day have been written in answer to it alone, including works by Rauschenbusch, Peabody, Jenks, Gladden, Nash, Montgomery, Thoms, and others. One may truly say that the social emphasis dominates Christian thinking to-day. The Christian Church is convinced by long experience that Jesus can give wholeness of life to, that is, "save" the individual. The greatest question perhaps that faces the Christian Church to-day is, Can Jesus save society? The past three years have put new urgency into the question, revealing as they have the pitiably incomplete life of human beings in their social relations to each other on the earth. Our discussion to follow, though brief, will probably indicate to us that there is equal potency in Jesus for saving society and the individual, that the salvation of society is a part of the original dynamic of the gospel, and that the great need to-day is to practice the social aspects of the gospel.

Individual vs. Social Salvation

A distinction should be made at the outset between individual and social salvation. By individual salvation we mean fullness of life for the individual. By social salvation we mean fullness of life for society, that is, for men in their relations to each other. Individual salvation emphasizes personality; social salvation emphasizes the relation of personalities to each other, and the influence on personality of the social and physical environment. A little thinking will clearly show that there are no individuals out of social relations and that there is no society apart from individuals in mutual relationship; so that, really, there are reciprocal influences between the individual and society. This means that a saved individual will help save society, and that a saved society will help save individuals.

It also means that an individual cannot have wholeness of life in an unsaved society and also that society cannot have wholeness of life with unsaved individuals in it. Of course all life, both individual and social, is fluid, dynamic, and on the whole progressive; salvation itself is the process of growth into fullness of life, and at any moment is only a matter of degree. Both individuals and society to-day are saved only in part. But the social part of the process has lagged somewhat behind the individual part. This means that groups and nations in dealing with each other fall below the standard of private individuals. Usually and roughly, the larger and less familiar with each other the groups are, the lower the standards. So it comes about, as Professor Ross says, we are "sinning by syndicate."

What, then, do we find in the teachings of Jesus in recognition of social goodness? Our abbreviated answer to this question will indicate (1) some of the main social topics Jesus treated, (2) the principles significant for social reform upon which he relied, and (3) his teaching that the gospel is social.

Social Themes of Jesus

Among the social topics for which the teachings of Jesus, interpreting his own life of social service among men, are significant may be included: the home, marriage and divorce; the school and principles of teaching; the state, war and crime; civil society, labor, poverty, and wealth; religious authority and observation of the Sabbath; the kingdom of heaven and missions; and the principles of social reform. Jesus treats these themes not systematically but as they naturally arise upon occasion. His nearest approach to systematic exposition of a theme is in the Sermon on the Mount, if indeed this be a single discourse, in which is outlined the new kingdom of heaven. Into the details of these topics our present lack of space forbids us to go.[1] It is enough for our present purpose to indicate that a society reconstructed in accordance with the social teachings of Jesus would be built on the universal principle of love; that its central institution would be the home, unmarred by divorce, save for the cause of fornication, if, indeed, for that; the rights of children as members of the kingdom of heaven would be respected in home, school, and factory; states could not permanently abide war as a mode of settling controversy, and would find the best in criminals and appeal to that; labor would be dignified and suitably rewarded; the money of the rich would be at the service of the needs of the human brotherhood; the poor would be helped not to beg but to stand upright on their feet (Acts 14. 10) and walk; religious authority would center in the individual soul in relationship to God; the Sabbath would be used not to abstain from doing things but to do things helpful to man, and the kingdom of heaven would come on earth as the reign of God in the hearts of men. Into such a society would there not come fullness of life?

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[1] Compare the author's book, Modern Problems as Jesus Saw Them.

Principles of Social Reform According to Jesus

Let us next turn briefly to the second matter, namely, the principles significant for social reform upon which Jesus relied. Among these are: there is a kingdom of heaven, spiritual, not temporal, membership in which is constituted by the rule of God in the individual heart, by doing the will of God on earth as it is done in heaven; this kingdom is at hand and is in process of becoming as leaven works through the whole lump of dough, or as the mustard seed grows into the greatest of all trees; by membership in the Kingdom men who are already natural brothers become also spiritual brothers; God is the heavenly Father of all; the worth of the individual soul, whether man, woman, or child, is unlimited; and the renewed individual will renew society, as it is by persons witnessing to the truth, not by programs embodying specific demands, that the Kingdom is to come. We see from these principles of social reform that Jesus had in mind not merely the social objectives of the gospel, but also the practical means for their attainment. That these means are reliable, the course of human history for the past twenty centuries, though not consistently relying upon them, is witness. The social lump is gradually, though not with equal progress at all times, being leavened.

Jesus Taught The Gospel Is Social

In the third place, Jesus really taught that the gospel is social, though the full significance of this teaching has been hidden from some generations in the past and even from many people of the present. That the "pure gospel" is really an applied gospel, that the individual gospel is also a social gospel, is clearly evidenced by the following four instances of the teaching of Jesus: the first sermon in Nazareth, the message to John, the mission of the twelve, and the judgment scene.

The First Sermon in Nazareth

The text from Isaiah of his first sermon in Nazareth, where he had been brought up, following his baptism and temptation, which he claimed as fulfilled in himself in the presence of his relatives and old friends, is instinct with social dynamic, as follows: "The spirit of the Lord is upon me, for he has consecrated me to preach the gospel to the poor, he has sent me to proclaim release for captives, and recovery of sight for the blind, to set free the oppressed, to proclaim the Lord's year of favor" (Moffatt Translation).

Message to John

John the Baptist, hearing in prison from his disciples the kind of work Jesus was doing, not recognizing such lowly ministry as clearly indicative of the Messiah whose coming he had heralded, became confused in mind, and sent two of his disciples to Jesus to inquire: "Are you the coming One? Or are we to look out for some one else?" In the hour of their arrival Jesus in characteristic service was curing many of diseases and plagues and evil spirits, and bestowing sight upon many that were blind. On hearing the question of the messengers, with full appreciation of the greatness of John, without answering categorically, and reaffirming the social mission of the gospel, he said: "Go and report to John what you have seen and heard; that the blind see, the lame walk, lepers are cleansed, the deaf hear, the dead are raised, and to the poor the gospel is preached. And blessed is he who is repelled by nothing in me." Unfortunately we do not know how John the Baptist received this message, upon which depended whether he, than whom among those born of women a greater had not arisen, was himself a member of the Kingdom.

Mission of the Twelve

Seeing the multitudes, realizing the greatness of the harvest and the fewness of the laborers, Jesus called unto him his twelve disciples, gave them authority over unclean spirits, to cast them out, and to heal all manner of disease, and, sending them forth two by two, gave them in part this charge: "And preach as you go, tell men 'The reign of heaven is near.' Heal the sick, raise the dead, cleanse the lepers, cast out dæmons; give without paying, as you have got without paying." He likewise appointed and sent forth seventy others into every city and place whither he himself was about to come, who in time returned and reported to him with joy: "Lord, even the devils are subject unto us through thy name." Here is evidence of the effectiveness of their social mission.

The Last Judgment

Finally, the wonderful judgment scene indicates that the goodness which survives is essentially social in character. The sheep on the right hand gave to eat to the hungry, gave drink to the thirsty, took in the stranger, clothed the naked, visited the sick, came unto the prisoner. The goats on the left hand did none of these things. Neither the righteous nor the unrighteous recognized at the time their Lord in those in need. What more in addition to these four passages is requisite to show the recognition of social goodness in the teaching of Jesus?

Questions concerning the ultimate interpretation of good and evil as suggested by Jesus, which naturally arise here, will be reserved for our treatment of his intellectuality.

Thus at length we have completed the survey of the life and teachings of Jesus in relation to the second ideal of complete living, namely, goodness. We have seen how the three kinds of goodness—vocational, personal, and social—he both exemplified and recognized.

This brings us to the consideration of Jesus and the third ideal of complete living, namely, beauty.

CHAPTER IV

THE EMOTIONS OF JESUS

"In the name of our God we will set up our banners."
—Psalm 20. 5.

CHAPTER IV

THE EMOTIONS OF JESUS

Retrospect

OUR three chapters so far have first reviewed the ideals of complete living as physical, moral, emotional, intellectual, and spiritual, and have then studied the physique and goodness of Jesus in connection with his recognition of the physical and moral ideals in his teaching.

Prospect

We have now to study the emotional life as experienced by Jesus and recognized by him in his teaching. In pursuing this theme we shall take account of the following rather long list of emotions: humor, joy, desire, love, love of nature, compassion, sympathy, sorrow, wonder, surprise, amazement, anger, indignation, disappointment, gratitude, dependence, fear, and peace, as well as, more briefly, interest, reverence, exaltation, zeal, sensitiveness, tenderness, shame, appreciation, and satisfaction. All of these emotional experiences Jesus had, except fear. We must not only describe the appearance of each emotion in the experience of Jesus, but also indicate his recognition of it in his teaching. Then we must draw our conclusion. This is a large outlay in itself. The field is comparatively unworked, and very interesting and rewarding. None of our studies, unless it be that of his physique, will bring Jesus so near to our common human lot. A spectral Christ is emotionless, but Jesus is no spectral Christ. Let us follow only the clear record and its undoubted implications in our presentation and conclusion.

I. His Sense of Humor

The traditional view of Jesus is that he wept, but never smiled. This is almost certainly a mistake, as the evidence will indicate. Being a complete man, we should expect in advance that Jesus had along with other fully human endowments also the saving sense of humor. The facts also warrant this deduction. Our English translation of the New Testament sometimes unavoidably conceals the presence of humor.

Plays on Words

Thus Jesus really tells the busy Martha preparing her dishes for the meal that Mary has chosen the good portion which should not be taken away from her. He tells the fishermen Simon and Andrew at their labor to follow him and he will make them fishers of men. After the miraculous draught of fishes he tells Peter, James, and John that they shall catch men alive. He would leave the [spiritually] dead to bury their [physically] dead. His enemies can discern the signs of the heavens but not the signs of the times—said not only with a play on words but also with a touch of sarcasm. There is a play also on words of similar sound, or, as it is called, paronomasia, when he says to Simon, "Now I tell you, Peter [stone] is your name, and on this rock [petras] I will build my church." So Jesus, probably speaking the homely idiom of the Aramaic tongue, not always translatable into Greek, was not above playing on the meanings and sounds of words.

A Smile in His Words

There is humor too in his giving the brothers James and John, who would call down fire from heaven on an inhospitable Samaritan village, the nickname, Boanerges—"sons of thunder." We do not know who gave Thomas his nickname Didymus—"twin." Jesus must have felt the humor of the title "Benefactors" applied to the tyrannical and oppressive kings of the Gentiles, contrasting therewith greatness in his Kingdom. One of the new sayings of Jesus: "Thou hearest with one ear, but the other thou hast closed," reveals a touch of humor which enables us to see the same more readily in the familiar passages of the house divided against itself, Beelzebul at variance with himself, and serving two masters. Thus there is an unmistakable smile in his words which must also have gleamed in his eye and played across his countenance.

Grim Humor

Who can fail to detect the grim humor in the message to Herod: "Go ye and tell that fox, . . . it cannot be that a prophet perish out of Jerusalem"? The same appears in such figures as the blind leading the blind, having eyes but not seeing, and building one's house on the sand, especially when this figure is used by a worker in wood. The absurdity of the rich fool's position is revealed by the cutting question, "Then whose shall those things be?" In the parable of the man who could not finish his tower, Jesus consciously depicts him as subject to the derisive mockery of his fellows.

The Grotesque

There are elements of grotesqueness, a phase of humor, in putting a light under a bushel, having a beam in one's eye, casting one's pearls before swine, gathering grapes of thorns and figs of thistles, cleaning only the outside of the cup, and giving one's child a stone for bread, a snake for a fish, or a scorpion for an egg.

Hyperbole

There is bold hyperbole in the swallowing of a camel, the camel going through the eye of a needle, and the stones by the roadside crying out.

Having in mind the esteem in which the Pharisees held themselves, there is irony in the saying: "They that are whole [that is, the Pharisees] need not a physician." Likewise in these words: "Many good works have I showed you from the Father; for which of those works do ye stone me?" And in the prayer of the Pharisee, sarcasm mingles with irony: "God, I thank thee, that I am not as other men are." And in his comment on their traditions: "Praiseworthy indeed!" he added, "to set at nought God's commandment in order to observe your own traditions!" (Mark 7. 9, Weymouth Tr.). There is cutting irony in the reference to Dives, who "also died, and was buried." In view of the magnitude of the accomplishment, perhaps also in the words to the lawyer, "Do that and you will live" (Luke 10. 28). **Irony**

Gentle raillery as well as indignant protest at racial exclusiveness appears in his words to the Syrophœnician woman: "It is not meet to take the children's bread, and cast it to dogs." Likewise, in the words to the sleepers in the garden: "Sleep on now, and take your rest," but simple fact in the words **Raillery** following: "Come, get up, here is my betrayer close at hand."

Wit

He reduces the principle of loving only those that love you to absurdity by asking, "Do not even the publicans so?"—those whom you so detest? This personal thrust would not be lost on his hearers. There is the sharpness of wit in his retort: "If I by Beelzebul cast out dæmons, by whom do your sons cast them out?"

Satire

There is abundant scathing satire in his denunciations of the hypocrites, who "sound a trumpet" before giving alms, who are "whited sepulchers," "concealed tombs," "blind guides," self-righteous builders of sepulchers of the slain prophets.

Humor is the perception of the unity of the incongruous. It involves an intellectual as well as an emotional element. Is there not sufficient evidence that Jesus had the sense of humor?

II. The Gospel of Joy

From the sense of humor we turn naturally to the emotion of joy. Fifty-nine times in the New Testament the word for chastened and restrained joy, or its equivalent, occurs. The angels had announced to the shepherds at the birth of Jesus "the good tidings of great joy."

When Mary came to Elisabeth following the annunciation of the angel, the babe in Elisabeth's womb "leaped for joy." John later described himself as the friend who rejoiced greatly at the bridegroom's voice. Mary's spirit rejoiced in God her Saviour.

The Joy of Jesus

Following the account of the return of the seventy, Luke says (10. 21) of Jesus, "He thrilled with joy at that hour in the Holy Spirit," apparently manifesting his joy by outward signs. The disciples of Jesus did not fast as did those of John, the reason being that the sons of the bridechamber had in Jesus the Bridegroom with them. Jesus sharply distinguished between the asceticism of John, who came neither eating nor drinking, and the festival message of the Son of man, who came eating and drinking. Jesus attended a wedding and was a guest at social meals repeatedly. Zacchæus received him joyfully in his home. He watched with interest the play of children, and he loved children. His presence was welcome to the people on the first Palm Sunday and to the children crying "Hosanna" in the temple. The occasion of the rejoicing of Jesus in the Holy Spirit was the victorious return of the seventy, and its cause that it had been well-pleasing to the Father to hide these things from the wise and understanding and to reveal them unto babes. So Jesus felt and expressed joy, and also by his presence communicated joy to others.

"My Joy"

He also refers specifically to "my joy." He told his disciples about the vine, the branches, and the husbandman "that my joy may be within you, and your joy complete." He speaks certain things in prayer "that they may have my joy complete within them" (John 17. 13). Their sorrow at the coming separation should be turned into joy, for he would see them again, and their heart would rejoice, and their joy no one would take from them.

The Kingdom Joyful

The Kingdom as he pictures it is characterized by joy. Fasting was not to be accompanied by a sad countenance. With joy one sells all and buys the hid treasure. As the woman rejoices in finding the lost coin, the shepherd in finding the lost sheep, the father in finding the lost son, so there is joy in the presence of the angels of God over one sinner that repenteth. The Kingdom is likened to a wedding supper. The apostles are to rejoice not so much because devils are subject unto them, but because their names are written in heaven. Even persecution is a ground for leaping with joy. Those who mourn are blessed, for they shall laugh. Faithful servants shall enter into the joy of their Lord, that is, increased responsibility and usefulness. Thus the gospel is joyful tidings. Jesus himself rejoiced. He communicated joy to friends and disciples, and he gave the kingdom the stamp of joy. "Be of good cheer," he admonishes; "I have overcome the world."

Longing Desire

Longing desire Jesus also felt and expressed. The Last Supper had been for him an object of eager and glad anticipation. "With desire I have desired to eat this passover with you before I suffer." He promises only an interruption, not a cessation, of those happy personal relationships. He would not again drink of the fruit of the vine until that day when he should drink it new with them in his Father's kingdom.

III. His Love of Persons and Nature

The heart of Jesus went out in love to both man and nature. Five persons outside the immediate family of Jesus are mentioned as objects of his affection—three men and two women: the disciple John, the rich young ruler, Lazarus, Martha, and Mary. John was "that disciple whom Jesus loved." Jesus, looking on the rich young ruler, seeing his youth, earnestness, and goodness, loved him. Lazarus was the brother of Martha and Mary, all members of the Bethany household, beloved by Jesus. Even the Jews testified, seeing the sorrow of Jesus at the grave of Lazarus: "See how he loved him!" In addition, Jesus loved the company of the disciples, and "having loved his own which were in the world, he loved them unto the end." Jesus loved Jerusalem, whose children he would have gathered as a hen gathereth her brood under her wings at night. From his readiness and willingness to serve every person in need, his love must have gone out also to all men.

His Teaching About Love

In harmony with his own love for all, he taught a universal love. The great commandment in the law was the love of God. The second, which could not be divorced from the first, was the love of man, the love of one's neighbor as oneself. The parable of the good Samaritan defines one's neighbor as any person in distress, even a member of a despised mixed race. Even one's enemy is to be loved. He gave a new commandment of love to his disciples, that they should love one another as he had loved them. He required that he himself should be loved by his followers more than any family or other earthly tie. The test of such love he made the keeping of his commandments. Three times he secured an expression of Peter's love, and three times assigned him the proper task of love—feeding his sheep and lambs. From the self-sacrificing love that Jesus exemplified, laying down his life for his friends, and from the first place that he assigned love in both the great and the new commandments, it is clear that again Saint Paul transcribes the mind of Christ in making love the "more excellent way" of the gospel. In fact, the gospel is love, uniting God, Christ, and man in reciprocal bonds.

His Love of Nature

Jesus loved nature as well as man. Altitude and solitude he especially sought, finding God there in meditation and prayer. The high mountain, the wilderness, the desert place had no terrors for him. Like a sensitive poet he received impressions from nature only to give them forth again clothed with æsthetic emotional expression—such as sowing and reaping; seed-time and harvest; day and night; labor and rest; the grass of the field; the birds of the air—pigeons, partridges, finches, and bulbuls; the lilies, perhaps the scarlet-colored anemones, with which the hillsides of Galilee abound; perhaps also the tulips and poppies; pearls; mint, anise, and cummin; the sparrows, into the tragedy of whose lives his sympathetic imagination penetrated; the holes of the foxes; the four kinds of soils; the blowing wind and its mystery; the ravens which feed without sowing and reaping; lambs and sheep, mentioned thirty-six times in the Gospels; the crowing cock; the mothering hen; the sympathetic dogs; the wild beasts of the wilderness of temptation, not lions, but leopards, wolves, panthers, and jackals; the ravening wolves; the eagles at the carcass; the harmless doves; the common diet of bread and fish; the wise yet spiteful and venomous serpents and vipers; the undying worm of corruption; the small gnat; the large camel; the ravaging moth—all these and more entered into his teaching. With an observant eye he caught the pageant of nature and transcribed it in living words. He loved the natural and the real; they all had inner meaning for him, and he made them significant of spiritual realities for others.

IV. His Compassion

Akin to the love of Jesus for nature and man are his compassion, sympathy, sorrow, and even anguish. Though humor, joy, and love were indeed his, as we have seen, he was also the "Man of Sorrows."

The Compassion of Jesus

The cry, "Have mercy" frequently greeted the ears of Jesus. And he did have mercy, he was moved with compassion, he did exercise pity, upon those who besought him and also upon others. Specified objects of his compassion are a leper; the widow of Nain; the two blind men of Jericho, of whom Bartimæus was one; the Gerasene demoniac; and the multitudes. The afflicted, the sorrowing, and the unshepherded people moved Jesus to pity. Three times it is mentioned that the sight of the multitude aroused his compassion: once before sending forth the twelve, once before feeding the five thousand, once before feeding the four thousand. Jesus himself speaks of the compassion he exercised for the demoniac and by which he was moved by the four thousand. It is an interesting fact that this emotion is attributed to Jesus by the synoptic writers, Matthew, Mark, and Luke, but not by John, to whom love seemed to embrace the motive of pity.

His Teaching Concerning Compassion

In his teaching Jesus recognized this emotion in the command, "Be ye therefore merciful, as your Father also is merciful"; in the parable of the good Samaritan, who was moved with compassion at the sight of the wounded man; in the parable of the unmerciful servant, whose lord through compassion had forgiven him a large debt, but who himself would show no pity on a fellow servant; in the parable of the prodigal son, whose father saw him a great way off and had compassion on him; and in the beatitude concerning the merciful. The sum of the teaching of Jesus concerning this emotion is that man should be merciful to man because it is the nature of God to be merciful.

Jesus Not an Object of Pity

Though Jesus was pitiful, he was unwilling to be regarded as pitiable, and is never so presented in the Gospels. He showed pity for others, he commands that pity be shown, but he did not pity himself, and he did not accept the pity of others. When the daughters of Jerusalem bewailed him on the way with his cross to his crucifixion, he redirected their pity to themselves and to their children.

The Tears of Jesus

At the Tomb of Lazarus

Three times the tears of Jesus flowed. The full humanity of those tears! First, at the grave of Lazarus. When Jesus saw Mary weeping and the Jews with her weeping, he groaned in the spirit and was troubled, asked where they had laid him, and himself wept. His tears excited varied comment among the Jews, some remarking on his love for Lazarus as evidenced by his weeping; others questioning whether he who restored sight could not also have prevented death. Again groaning in himself, Jesus came to the tomb. In sympathetic sorrow he wept with those who wept.

Over Jerusalem

On Palm Sunday, while making his triumphal entry on the peaceful ass's colt, not with shouts of victory but with loud cries of lamentation did he draw nigh, see the city, and weep over it. He had so yearned that the city should learn from him the things of peace. Too late now! Those things were hidden. Instead, not recognizing the day of its opportunity, its enemies should lay it waste, and dash its children to the ground. They were tears of anguish at the rejection in ignorance of opportunity, tears anticipating Gethsemane and Golgotha.

Perhaps in Gethsemane

The gospels record only these two instances of the tears of Jesus; the third is recorded by the author of the Epistle to the Hebrews (5. 7): "In the days of his flesh, with bitter cries and tears, he offered prayers and supplications to him who was able to save him from death; and he was heard because of his godly fear. Thus, Son that he was, he learned by all he suffered how to obey." The reference is evidently to the agony in the garden. The tears accompanied the prayer that, if possible, he might be saved from death. These three times the tears of Jesus flowed; they dissolve the last vestige of a spectral figure and leave a triumphant "Man of Sorrows."

Affected by the Tears of Others

The tears of others Jesus transmuted into smiles as the sun puts the rainbow over the waterfall. The epileptic lad whose father cried out his belief with tears, Jesus healed. The penitent harlot who in Simon's house washed the feet of Jesus with her tears, Jesus sent away in peace. "Why make ye this ado, and weep?" he said to the hired mourners before restoring the daughter of Jairus. "Weep not," he said, before turning back with joy the funeral procession out of Nain. "Mary," he said, revealing himself to the weeping Magdalene the first Christian Easter. He so marked the bitter weeping of the denying Peter that he sent him a special message of hope: "Go tell my disciples and Peter." So to the weeping sisters Martha and Mary he restored their beloved brother, though first mingling his tears with theirs. Such was the responsive and effective sympathy of Jesus with the tears of men and women.

Miracles and Sympathy

The miracles of Jesus are motivated by sympathy. He would do no sign to convince an evil and adulterous generation of his Messiahship—that he had determined upon at the Temptation. But many works of mercy he performed for the relief of those in any kind of distress. His first miracle relieved the social embarrassment of a rustic bridegroom whose supply of wine ran short. His second miracle restored to health the son of the believing nobleman at Capernaum. The third cast out an unclean spirit on the Sabbath in the synagogue in Capernaum. The fourth rebuked the great fever of Peter's wife's mother. At this point the count is lost, for "all the city was gathered together at the door" of Peter's house in Capernaum. "He laid his hands on every one, and healed them." We might go through the whole list of miracles—some thirty-odd specific ones being recorded, including individual healings, group healings, restoration of life, and the nature miracles—and in each case we should find the same thing: the motive of sympathy. Jesus was a relieving Friend in need, no worker of wonders that people might gape at a sign. Even the coin in the fish's mouth perhaps relieved the financial embarrassment of Peter, as quieting the storm on the lake removed the fear of the dismayed disciples. The miracles of Jesus are thus the effective outgo of his sympathetic spirit in the relief of human need.

Sympathetic Cures

Such sympathy of Jesus was costly to him. Saint Matthew expresses it by quoting Isaiah: "Himself took our infirmities, and bore our sicknesses." Jesus himself said that the deaf and dumb spirit of the epileptic boy was of a kind that only prayer could cause to come out. Pressed on all sides by the multitude, when touched by the woman with an issue of blood, he felt virtue proceed out of himself. Those sufferers with sane minds were regularly induced to cooperate in their cure through exercising faith. Where there was unbelief Jesus could not do many mighty works. Thus his sympathy motivating his miracles was in certain instances that deep kind of suffering with another which by sharing divides and by dividing makes way for healing. The method by which the sympathetic cure was effected is only hinted, not described. Jesus took pains at times to establish this bond of sympathy first, by putting his finger in the ears of the deaf, by anointing with clay the eyes of the blind. He himself said that it was by "the finger of God" that he cast out devils and that it was evidence that the kingdom of God had come among men.

Recognition of Sympathy in His Teaching

As compassion, so also sympathy is recognized in his teaching. The Golden Rule itself, given in the Sermon on the Mount, involves putting oneself in the place of another so as to determine how one would be treated in that position, that one may treat another likewise. One trouble with Dives was that he had no sympathy for Lazarus lying full of sores at his gate, eating the crumbs from his table, whose wretchedness the unowned street-dogs increased by coming and licking his sores. The Pharisees had no sympathy with the publicans—they "despised others"—which led Jesus to speak the parable of the two men who went up in the temple to pray. The elder brother had no sympathy with the returning prodigal and the father's merrymaking. The Levite and the priest had no sympathy with the man who had fallen among thieves, bent as they doubtless were upon business of their religion. The Pharisees were "separatists," divorced in sympathy from the common people, against whose lack of sympathy the teaching of Jesus was especially directed. Jesus both had sympathy and taught that all men should have it.

"A Man of Sorrows"

Though joy and blessedness were deeper notes in the life of Jesus, he also had sorrows, both physical and spiritual. He missed the comforts of home and had not where to lay his head, though he said this in no self-pity, but to help a would-be disciple count the cost. He had a yoke, though easy, and a burden, though light. He took up his cross daily. In the presence of the deaf-mute, he sighed; upon other occasions he groaned in spirit. With his mind filled with the sufferings awaiting him in Jerusalem, his manner on the way going up there for the last time was such as to amaze his disciples and to make them that followed afraid. He had a baptism to be baptized with, and "how am I straitened," he said, "till it be accomplished." When the Greeks came to see him, he said his soul was troubled, he realized that his hour was at hand. At the Last Supper he was troubled in spirit at the thought of the betrayal. In the garden of Gethsemane, being tempted to save himself; being greatly amazed and sore troubled; being in an agony; sweating as it were great drops of blood falling down upon the ground; praying earnestly that if possible the cup might be removed; feeling perhaps as never before the adversative "nevertheless" between the Father's and his own will, yet conquering it by obedient submission; seeking alternately divine and human sympathy, he states his own feeling to the three most intimate disciples: "My heart is sad, sad even to death." It was the anguish of anticipated separation from God on the cross, of the foreseen dereliction. Not saving himself, he was saving others. He was betrayed, forsaken by his own, denied by Peter, bound, stricken, falsely testified against, stripped, arrayed in purple, given a crown of thorns, given a reed in his right hand for a scepter, mocked, spit upon, smitten on the head with the reed, and delivered unto a shameful death. He went out bearing the cross for himself, until relieved by Simon of Cyrene. Women bewailed and lamented him on the *via dolorosa,* though he deprecated their doing so. He thirsted on the cross. The climax of his sorrows came in the cry from the cross at the ninth hour: *"Eloi, Eloi, lama sabachthani?"* It had come as he knew it would, the obscuring for a time of his sense of the Father's presence, while his strength ebbed away and his soul identified itself with the suffering of the sinning world. But his spirit recovered in the strength of the twenty-second psalm which he began to quote, and the end was the everlasting triumph of a finished work and a spirit commending itself into the Father's hands.

Sorrow Subsumed

The end of Jesus's life was not unhappy, or miserable, but a glorious overcoming of the tribulations of the world. A Man of Sorrows, yes, but more truly still, a Man of good cheer. His own beatitude was his: "Blessed are the mourners! they will be consoled."

Twice Jesus Marveled

Though it is said of Jesus by John that he knew what was in man, upon two occasions he was led to marvel. He marveled at the unbelief of his fellow townsmen in Nazareth and he marveled at the faith of the Roman centurion, as he begged in behalf of a favorite slave the authoritative ministration of Jesus from a distance. Jesus was not surprised that his old friends should not believe in him, for a prophet, he recalled, is not without honor save in his own country and among his own people, but their unbelief did excite his wonder and reprobation.

The faith of the centurion awakened both his sense of surprise that unexpectedly he had met such faith outside of Israel and wonder at the magnitude of it. Likewise when he said to the Canaanitish woman, "O woman, great is thy faith," the elements of surprise and wonder seem to mingle. Thus Jesus marveled at two things—unbelief in Israel and belief beyond Israel. The one he condemned, the other he approved.

The Surprise of Jesus

Though surprise is not asserted of Jesus, the element of surprise seems to be present on several occasions. Thus his question at twelve to his parents, "Why did you look for me?" seems to indicate surprise that they did not come at once to the temple to find him. The sudden rising of the storm on the lake with the disciples in the boat far from land and Jesus alone on the mountain in prayer, Jesus himself having constrained the disciples to go before him unto the other side, may well have been a surprise to Jesus as well as to the disciples. Would he have sent them into known danger? He would not tempt God in the wilderness.) Likewise, an element of surprise appears in the question addressed to Peter on finding him sleeping in the garden after having been told to watch: "Simon, sleepest thou?" And to Nicodemus: "Art thou a master of Israel, and knowest not these things?"

The Amazement of Jesus

Once the soul of Jesus was seized with amazement. In the garden he began to be greatly amazed and sore troubled (Mark 14. 33). At what was Jesus amazed? Was the agony greater in fact than he had been led to anticipate? Was it something of the same surprise and shock that entered into the cry from the cross, the unexpected sense of God-forsakenness? Or, are the amazement of Gethsemane and the cry from Golgotha just expressions of now felt but hitherto anticipated anguish? We cannot be sure. I am inclined to think that both the agony in the garden and the sense of separation from God on the cross were greater in fact than Jesus had fully realized in advance, so that the element of surprise mingles with dreadful awe in his amazement.

Jesus Astonished the Disciples

Jesus was himself a marvel not only to others but also to his disciples. They were astonished at his command of the storm; at his teaching concerning the rich and concerning divorce; at his demeanor as he, literally, stiffened his face to go to Jerusalem, knowing what awaited him there; at the wonderful draught of fishes; at the withering away of the barren fig tree; and at the news of his resurrection. They saw in him an unusual manner of man.

And Others

Others too, individually, in groups, and in multitudes, were astonished at him. Joseph and Mary marveled at the prophecy of Simeon concerning the infant Jesus; and they did not understand his twelve-year-old saying in the temple, where his auditors had marveled at his understanding and answers. Nicodemus marveled at the teaching of his need for a new birth. The multitudes marveled at the authority with which he taught, in contrast with the scribes, at his healings, his forgiving sins, his knowing letters, his wisdom in answering questions, his words of grace as he preached, his disregard of current customs in eating and in social intercourse, and in the freedom allowed his disciples.

Discouraged Idle Wonder

What was the attitude of Jesus toward the repeated astonishment he and his teaching excited? Two things: he discouraged idle wonder, and he raised expectations of more wonderful things to come. His wonderful works were not primarily "wonders," but "signs"; not something at which to open the physical eyes, but something to open the spiritual eyes. He recognized that false prophets and false Christs could show "signs and wonders," and that the sons of his enemies could cast out demons. His wonderful works were to him not a proof but an effect of his mission. Unquickened souls to whom Moses and the prophets did not appeal would not believe though one rose from the dead. To seek after a sign was characteristic of an evil and adulterous generation. To the nobleman of Capernaum, seeking help for his sick son, Jesus said, "Unless you see signs and wonders, you never will believe." So Jesus discredited material marvels, distinguished his own works from them as "signs" of the presence of the Kingdom, and would not have faith built upon them, unless one understood the works aright as spiritual.

Encouraged Spiritual Wonder

But expectation of greater spiritual accomplishment, he aroused. His disciples should do greater works than his own after he was gone and they must rely upon him and themselves. He had, after all, told Nicodemus only "earthly" things, while the true "heavenly" things waited to be told. Nathanael should be a witness of greater things than being told Jesus had seen him under the fig tree, even the heavens opened and the angels of God ascending and descending upon the Son of man. The Father would show the Son greater works than these, "that ye may marvel." They should not marvel even at the idea, so as to reject it, of the Son of man executing judgment. "I have done one work, and ye all marvel" (John 7. 21). Jesus thus opens the imagination to new spiritual wonders waiting to be revealed. He had many things to tell which not even his disciples were yet ready to hear.

V. The Anger of Jesus

Once Jesus was angry and once at least indignant. In each case it is Mark alone who has recorded these emotions of Jesus, for which we may be grateful to Mark, as these are essential traits in his character. It is Mark who especially of the evangelists emphasizes the human feelings of Jesus. The occasion of the anger of Jesus was the silence of his critics at his question concerning the lawfulness of doing good on the Sabbath day before healing the man with the withered hand in the synagogue. He "looked round about on them with anger, being grieved for the hardness of their hearts" (Mark 3. 5). What made him angry? Their inhumanity and ungodliness: their attitude was both unsympathetic toward human misfortune and misrepresentative of God's mercy. It was the flaming out of righteous anger, accompanied by a grieved heart.

The Indignation of Jesus

Jesus was moved with indignation at his own disciples who rebuked those bringing babes and little children to him that he might lay his hands on them and pray. At what was he indignant? At the idea that the kingdom of heaven was not for little children. "And he called them unto him, took them in his arms, and laid his hands upon them, and blessed them."

Possible Cases

Though indignation and resentment are not mentioned, these feelings would naturally accompany certain other things that Jesus did and said. He cleansed the temple; he put forth those who laughed him to scorn in the home of Jairus; he cursed the barren fig tree, which, like the religious leaders of the time, put forth leaves of promise but yielded no fruit; he once addressed Peter, who was rebuking him for anticipating suffering, as "Satan," and he denounced with repeated woes the hypocrites.

Three Rebukes

With whatever emotions accompanied, three rebukes of Jesus are recorded. He rebuked the unclean spirit in an afflicted man, and, as though they too were moved by spirits, he rebuked the great fever of Peter's wife's mother, and he rebuked the winds and the sea. In this connection it may be proper to recall, though without any satisfactory interpretation, the marginal readings in the account of Jesus at the tomb of Lazarus. When Jesus saw Mary and the Jews weeping, "he chafed in spirit and was disquieted" (John 11. 33). Later he came to the tomb, and "this made Jesus chafe afresh" (John 11. 38). Shall we say the suggestion is that Jesus was moved with indignation at the agency causing the death of Lazarus? Or, was his groaning in spirit an expression of sympathetic sorrow?

The Indignation of Others

In contrast with the indignation of Jesus at inhumanity to an afflicted man or to little children, we have the indignation of the ten at the supposed preference shown to James and John; the indignation of the disciples, especially Judas, at the "waste" of precious ointment; the indignation of the rulers of the synagogue at healing on the Sabbath; and the indignation of the Pharisees at the "Hosannas" of the children in the temple. At the bottom of such indignation we find jealousy, envy, avarice, inappreciation of woman's gracious and grateful homage, and religious prejudice. At the bottom of the indignation and anger of Jesus we find resentment at any interference with God's love or his own for men and children. There is a righteous anger, there is a wrath of God—they are redeeming love thwarted.

Teaching Concerning Anger

The teaching of Jesus concerning anger is that every one who is angry with his brother shall be in danger of the judgment (Matt. 5. 22). Some ancient authorities, in order to make it plain that inevitable righteous anger is not meant, insert "without cause." Such insertion is not necessary, as the context shows the anger forbidden is that associated with calling contemptuous and contumelious names and dissociated from love. Such anger is to be removed, the offended brother is to be reconciled, before a gift acceptable to God can be offered at the altar. Likewise, turning the other cheek is a doctrine of showing resentment in love rather than in anger. When Jesus was struck by one of the officers in the trial before the high priests, Jesus did not literally turn the other cheek, but answered him: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" So Jesus neither practiced nor taught that all anger is unrighteous; he both exemplified and recognized in his teaching anger at the hindering of the course of love, condemning in practice and precept the anger unmotived by love.

VI. THE DISAPPOINTMENT OF JESUS

The sense of disappointment is a peculiarly human and interesting emotion. If we are correct in interpreting the emotional coloring of his words, Jesus was repeatedly disappointed. One source of his disappointment was the lack of faith and dullness of understanding of his disciples. "Are ye also even yet without understanding?" "O ye of little faith!" "Do ye not yet perceive?" "How is it that ye do not perceive?" "Do ye not yet understand?" "O faithless generation, how long shall I be with you? How long shall I suffer you?" "Couldest not thou watch one hour?" "Have I been so long time with you, and yet hast thou not known me, Philip?" These are some of the expressions showing a measure of disappointment in the disciples. He warned Judas of the betrayal, Peter of the denial, and the twelve of their being offended in him the last night. It troubled him in spirit that one of the disciples should betray him, and he recognized that of those given him by the Father he had lost one.

In His Disciples

In His Generation

Jesus was also disappointed at the unbelief of his generation. He set out to win his people, only to come to see that the grain of wheat must first fall into the ground and die. He sighed deeply in spirit as he said: "Why doth this generation seek after a sign?" He was "grieved for the hardness of their hearts." The unbelief of the Nazarenes caused him to marvel. He upbraided the cities in which mighty works were done for their unbelief—Bethsaida, Chorazin, and Capernaum. In the same breath he denounces with woes the Pharisees and laments over Jerusalem. On Palm Sunday he wept over the city. It was the faith of Jesus in what would transpire after his death that kept him from dying a disappointed man and enabled him to say at the last: "It is finished."

By Circumstances

Outward circumstances at times, as well as the character of his disciples and his people, disappointed him. He came seeking fruit on the fig tree, being hungry, perhaps after a night spent in the open, and found none. He sought retirement in the borders of Tyre and Sidon, but he could not be hid. He sought rest with his disciples in a desert place apart by boat, but the people saw them and outwent them by land. So in the minor as well as in the major matters of life, Jesus felt disappointment. By laying hold on the future, he avoided both pessimism and cynicism.

Prepared His Disciples for the Worst

He taught his disciples too that "tribulations" and "persecutions" and frustration of hopes and plans—"another shall gird thee"—awaited them in the world, but they were to be of good cheer, nevertheless, for he had overcome the world.

VII. The Gratitude of Jesus

For Daily Bread

A very characteristic emotion of Jesus is that of gratitude. One of the blessings of life for which he gave thanks was the daily bread. Before feeding the four thousand, after taking the seven loaves and the fishes, "he gave thanks and broke." In Mark's account he gave thanks for the bread and blessed the fish. Before feeding the five thousand he took the loaves, and "having given thanks," he began to distribute. How this thanksgiving impressed John is indicated by the way he introduces it into his later narrative as marking a point of reference: "So, as some boats from Tiberias had put in near the spot, where they had eaten bread after the Lord's thanksgiving" (John 6. 23). According to the other three evangelists he blesses before feeding the five thousand; that is, he blesses God as the giver of sustenance.

For the Bread and Wine

Jesus also gave thanks for the bread and wine of the Last Supper. "He took bread, and when he had blessed, he brake it." "And he took the cup, and gave thanks, and gave it to them." How was it possible for Jesus to bless God for the token of his broken body and to return thanks for the symbol of his shed blood? Perhaps through seeing the end, that by the way of the cross all men would be drawn unto him. There was something so striking in the manner of his blessing the bread that thereby the two disciples in Emmaus at last recognized their risen Lord: "He was known of them in breaking of bread."

For Revelation to Babes

Jesus also gave thanks to God for the revelations of the mysteries of the Kingdom unto babes. "I praise thee, Father, Lord of heaven and earth, for hiding all this from the wise and learned, and revealing it to the simple-minded." Luke's setting for this rejoicing in the Holy Spirit is the return of the seventy; Matthew's is the upbraiding of the unrepentant cities; that is, Luke emphasizes the revelation unto babes, and Matthew the concealment from the wise.

For Answer to Prayer

Still another source of thanksgiving to Jesus was the answer to prayer. Standing by the opened tomb of Lazarus, Jesus "lifting his eyes to heaven, said, 'Father, I thank thee for listening to me.'" Thus, all told, Jesus expresses gratitude for sustenance of both body and soul.

He Noted Gratitude and Ingratitude

Jesus not only himself gave thanks, but he also recognized and appreciated thanksgiving in others and reproved ingratitude. " 'Were all the ten not cleansed? Where are the nine? Was there no one to return and give glory to God [= to render thanks] except this foreigner?' " The occasion was the healing of the lepers in a certain village on the borders of Samaria and Galilee.

When No Thanks Are Due

In his teaching concerning thanks, Jesus shows that no thanks are due in making a fair exchange, such as loving and doing good to those who love and do good in return, in lending to those from whom one hopes to receive. "Even sinners do the same." By implication those are due thanks who love and do good to enemies and lend, "despairing of no man," which things lead to sonship of the Most High as their reward.

No Thanks from God to Man

Jesus also teaches that men are the unprofitable servants of God, deserving no thanks for doing all the things commanded, which is simple duty. "Does he thank the servant for doing his bidding?" (Luke 17. 9.) The reason man is entitled to no thanks from God is that he receives so much from God. It is impossible that God should be beholden to man for loving, and doing good to, and lending to him, who is already kind to all, even the unthankful and the evil. God has already recompensed us for all we can ever do for him, and so owes us no thanks.

Hypocritical Thanksgiving

Jesus holds up to ridicule that hypocritical thanksgiving which is really self-flattery. "The Pharisee stood and prayed by himself as follows: 'I thank thee, O God, I am not like the rest of men.'" The trouble was he felt meritorious, he felt himself to be a profitable servant because he had certain negative virtues. He used the words of prayer, but he was really communing with his own soul. In sum, Jesus teaches that thanks are due from man to God and from man to the sons of the Most High who serve without recompense, but that no thanks can be due from God to man, or from man to man on a basis of fair return.

Gratitude for Jesus

Jesus, himself thankful to God, and teaching men whom to thank and how, has himself become a source of thanksgiving to God from man. At his birth the choir of angels glorified God, at the sight of him in infancy the aged prophetess Anna gave thanks unto God, and especially the apostle Paul has spoken for Christendom in saying: "Thanks be unto God for his unspeakable gift."

VIII. His Sense of Dependence

Jesus felt his dependence upon God. This feeling of dependence has been made the essence of religion by some theologians, notably Schleiermacher. Jesus expressed his sense of dependence in both words and prayer, but his sense of dependence was something more than a subjective feeling: he felt himself dependent upon a personal Father.

Dependent Upon Elders

The birth, infancy, and childhood of Jesus emphasize his dependence upon his elders. As in the case of other children, the loving care of his mother and the tender watchfulness of Joseph were requisite. He acquired the Aramaic speech of the Palestine of his day, which was a dialect of Hebrew, recorded words of his witnessing to which are: Boanerges; Talitha cumi; Ephphatha; Abba; Eloi, Eloi, lama sabachthani; Cephas; Raca; and Moreh (Matt. 5. 22, margin).

Dependent Upon the Laws of Nature

He was dependent for his growth upon the laws of nature. By continuous and gradual development he became full of wisdom (Luke 2. 40). He increased in wisdom and in stature and in Divine and human favor (Luke 2. 52). After fasting, he hungered; after a journey, he was wearied and thirsty; once he was asleep in the boat; being sorely wounded on the cross, he thirsted.

Dependent Upon Others

He depended in a measure upon others for his own relief and for some of his cures. He would not relieve his hunger by turning stones into bread, and thereafter he never worked a miracle in his own behalf. Once his disciples were gone into the city to buy meat. He asked drink of the woman of Samaria. Peter's wife's mother, when healed, ministered unto them. He went to the fig tree looking for fruit. Soldiers gave him vinegar for his thirst on the cross. At the temptation and in the garden, though not, so far as the record goes, on the cross, he received the ministry of angels.

Faith of the Patient

Some of his cures were made dependent in a measure upon the faith of the recipient. In some places he could do no mighty work because of unbelief. "All things are possible to him that believeth." "Believe ye that I am able to do this?" "Thy faith hath made thee whole." At the tomb of Lazarus it may have been the spirit of criticism in the company, suggesting that he who restored sight to the blind might have prevented death, made him groan in spirit.

Dependence Upon God

Though dependent on his elders, on the laws of nature, and on others in a measure for his own relief and for his cures, it was upon God that he felt himself entirely dependent. His statements are unequivocal and oft-repeated: "I can do nothing of my own accord." "The Son can do nothing of his own accord." "I do nothing of my own accord." "I do not speak of my own accord." "I have not spoken of my own accord." "My teaching is not my own." "It is the Father who remains ever in me, who is performing his own deeds," and many others of similar import. He came to do the will of Him that sent him; his meat was to do his Father's will; he taught others to pray: "Thy will be done"; he himself three times in succession prayed, "Yet, not what I will, but what thou wilt." He claimed as his brother, sister, and mother whosoever should do the will of his Father in heaven. His sonship consisted in this functional identity of his will and his Father's; it meant dependence: "My Father is greater than I."

Dependence of Disciples on Him

The same dependence that he felt toward God he taught that his disciples should have toward him: "Apart from me you can do nothing"; "I am the vine, ye are the branches," "and my Father is the husbandman." He prayed that the unity between his Father and himself might be extended to include all his followers, that there might be one flock and one shepherd. The risen Christ worked with and confirmed the word of the early disciples by the signs that followed. So the dependence upon him was not only taught but also present. #

IX. His Dependence Through Prayer

The prayers of Jesus also exemplify in a special manner his sense of dependence and need for communion with his Father. At least eleven, and perhaps fourteen, times the Gospels present Jesus as praying, as follows: at the baptism, after a day of healing in Capernaum, before forgiving the paralytic, before choosing the twelve, before teaching his disciples how to pray, before feeding the five thousand, before the great confession of Peter, at the transfiguration, when the Greeks were brought to him, in Gethsemane, and on the cross. The three probable additional instances were when "he looked up to heaven" on feeding the five thousand, when "he looked up to heaven and sighed" on healing the deaf-mute, and when "he lifted up his eyes" at the tomb of Lazarus. He also gave thanks, or blessed, before breaking bread, which is one form of prayer. It is difficult not to think that Jesus prayed also at the temptation and at each of the healings and miracles. In fact, the truer view is that Jesus lived a life of prayer which he deepened at seasons of especial need, either before, during, or after some unusual experience.

For Whom Jesus Prayed

He prayed for himself, in the garden; for Peter, that his faith fail not; for his disciples, that they be kept from evil; for all believers, that they may be one; and for those who crucified him, that they might be forgiven.

Posture

Though he represented the Pharisee as standing in the temple to pray, he himself knelt in the garden. He probably was standing when transfigured, and on some of the other occasions.

Time

Following the Capernaum healings, he rose before daylight to pray. Before choosing the twelve, he continued all night in prayer. In the garden it was night.

Place

He prayed in the desert places; on the mountain-top; in the garden; in the upper room; perhaps also in the temple, which he regarded as a house of prayer; and perhaps also in the synagogues. He taught that one should pray also in one's inner chamber. But one gathers from the example of Jesus that prayer, not posture, time, or place, is the important thing. His practice of prayer is one expression of his sense of dependence on God for guidance, strength, and help.

Teaching About Prayer

His teaching, as well as his example, is full of recognition of prayer as a form of expressing human dependence on God. The subject is so large that it would take us too far afield to enter upon it in detail. Jesus not only gave the example of prayer, he also enjoined it as a duty: "Men ought always to pray, and not to faint,"—words used by Luke in introducing one of the parables. "Ask, and it shall be given you," said Jesus.

The Lord's Prayer

In response to the request of a disciple, who was evidently impressed by seeing Jesus in prayer, and perhaps also a second time during the Sermon on the Mount, Jesus himself gave a definite form of prayer, "The Lord's Prayer," so-called not because he used it but because he gave it. It contains adoration, petitions for spiritual and physical good, and confession. We are to pray "after this manner," and not use even this matchless model as a Thibetan Buddhist turns his prayer-wheel, with "vain repetition."

Parables of Prayer

Three parables Jesus spoke dealing primarily with prayer, namely, the Friend at Midnight, the Unjust Judge, and the Pharisee and Publican, teaching lessons of importunity, perseverance, and humility in prayer. In two parables, prayer appears secondarily, namely, the Prodigal Son, and the Unmerciful Servant, teaching again the lesson of unworthiness and the lesson of forgiveness in prayer.

Further Conditions of Prayer

In his further sayings about prayer Jesus emphasized the necessity of the forgiving spirit, coupled the virtue of watchfulness with prayer, made faith one of its conditions, eliminated the danger of selfishness by teaching concert in prayer, warned against prayer for show, urged secret prayer instead, and forbade thoughtless prayer—using "vain repetitions." This phrase does not exclude such repetition as the widow used with the unjust judge and Jesus used in the garden. Clearly, a new feature he introduced in prayer is the "in my name" petition; that is, in the power of a surrendered will.

Objects of Prayer

Among the objects proper to prayer he indicated these four general ones: adoration, thanksgiving, confession, and petition. And among the objects proper to petition he includes: the gift of the Holy Spirit, the coming of the Kingdom, the doing of the Father's will on earth, the daily bread, the forgiveness of sins, deliverance from temptation and evil, one's enemies, more harvesters, and that one's flight at the end be not on a Sabbath or in winter, that is, escape from temporal hardships. He himself granted the petition of his disciples frightened in the storm.

Prayer a Mode of Dependence

Thus Jesus recognized the inevitable place of prayer in the spiritual life, and by such recognition, supporting his practice, we realize something of his dependence on God and how he would have men likewise so dependent.

Jesus and Fear

Jesus exercised caution in the presence of misunderstanding or hostility, but fear was subsumed in courage. Others about him were afraid, he and his works excited fear, but he himself feared only God and had no other fear, and taught men the same. A few words about each of these points.

X. CAUTION, BUT NOT FEAR

The caution of Jesus preserved him in safety until the time for him to be delivered up—"his hour." He escaped the multitude who, after the feeding of the five thousand, would take him by force and make him king. Four times he withdrew from his enemies, once from the Pharisees and Herodians, once into the borders of Tyre and Sidon from the Pharisees and scribes, once from the Jews into Galilee, and once from the Jews into Ephraim. On each occasion something he had done or said—healing on the Sabbath, forgiving sins, eating with unwashed hands—had aroused their special enmity. He was not afraid of them; he was only biding his time. He was especially cautious in selecting a safe place in the upper room of a friend's house for the Last Passover, prearranging the signal of a man carrying a pitcher. (It is natural but vain to wonder if the same friend tied out the colt for the Master's use on Palm Sunday.)

Others Had Fear

Those with whom Jesus came in contact had fear. Herod would not put John the Baptist to death because he feared the people. The Pharisees were afraid of the multitude who took Jesus for a prophet. The multitude likewise feared the Jews; so did the parents of the man born blind, who was healed; so did Joseph of Arimathæa; so probably did Nicodemus; so did the disciples of the risen Lord, who had locked their door. The disciples too were afraid in the storm on the lake.

Jesus Excited Fear

Jesus himself by both act and word excited fear on the part of others, as though he were supernormal. The scribes and Pharisees feared him. The disciples were afraid to ask him the meaning of his words concerning his being delivered up; they were afraid after the stilling of the tempest, and when he walked on the sea, and at the transfiguration. The Judæans were afraid on seeing the demoniac healed. All of those in the funeral procession out of Nain were afraid, seeing the son restored to his mother. The Roman centurion at the crucifixion was afraid. So were the guards of the tomb, and the two Marys who early visited it. There was something awe-inspiring in what Jesus at times did and said.

His Freedom from Fear

Though living and moving among people who were afraid, Jesus himself never showed fear. Yet he was never foolhardy, and always cautious, as when he went up secretly to the feast, which shows he realized what danger was. He had the courage to do his Father's will, without fear, in the face of danger. Not once do the Gospels record the emotion of fear in his case. Once the author of the Epistle to the Hebrews (5. 7) attributes "godly fear" to him, for which "he was heard." But the Gospels do not refer even to his fear of God in the sense of reverential awe, which apparently is merged in the perfect love which casts out fear. The Gospel of Luke twice refers to the fear of God, but not in the case of Jesus. Mary sings in the Magnificat of his showing mercy on them that fear him (Luke 1. 50). The penitent thief says to his fellow, "Dost not thou fear God?" Jesus describes the unjust judge as neither fearing God nor regarding man. So fear appears in the gospel narrative, but neither the fear of man nor the fear of the Father is attributed to Jesus. The latter is very significant of his sense of union with the Father's will.

Teaches the Fear of God

Yet Jesus teaches men to fear God. The absence of this emotion was one of the characteristics of the unjust judge. And very emphatically he says: "I will show you whom to fear—fear Him who after he has killed has power to cast into Gehenna" (Luke 12. 5), or, as Matthew puts it: "Fear Him who can destroy both soul and body in Gehenna." But some expositors think the reference is to Satan, the tempter, who indeed is to be feared, but the persecutor who can destroy only the body is not to be feared.

Teaches No Other Fear

Fear God, and nought else beside is the teaching of Jesus on this subject. Neither death, nor a miracle, nor a supposed apparition, nor men are to be feared. To Jairus, whose daughter lies dead, he says, "Fear not." To Peter, who has witnessed the miraculous draught of fishes, he says, "Fear not." To the disciples in the storm to whom he appears walking on the waves, he says, "It is I, be not afraid." To Peter, James, and John at the transfiguration, touching them, he says, "Be not afraid." To the twelve, ready for their mission, he says three times: "Fear them not," "Be not afraid of them that kill the body," "Fear not therefore." To the "little flock," he says, "Fear not." He allows no occasion whatsoever for fear, save of God only.

To such fear he refers only twice, once very strikingly.

Conclusions Concerning Fear

So, on the whole, Jesus was without physical fear, though both his friends and his enemies felt it; even his fear of God was lost in loving communion with the Father; and he teaches men not to fear, save God only. The fearlessness of Jesus is one of the striking convictions resulting from a study of his emotions.

XI. THE PEACE OF JESUS

The soul of Jesus was at peace. He gives us the impression of being unruffled and calm, even in the midst of some of his bitterest trials. Instances when his inward peace of soul did not desert him are when thought beside himself by his mother and brethren; when accused by the Pharisees of being mad, of being a Samaritan, of being in league with Beelzebul, the prince of devils, of having a devil, of breaking the Sabbath, of blasphemy; when on trial before both the ecclesiastical and the state authorities; and when enduring scourging and mockery.

His Peace of Soul Thrice Disturbed

Three times, we may suppose, his soul was not in perfect peace. Once when disturbed by suggestions of evil during the temptation; it took him forty days to win that peace which carried him to the garden. Once when the "but" entered between his and the Father's will in Gethsemane during the agony; in perhaps an hour (Matt. 26. 40) peace came again. And once when the "why" entered between his and the Father's understanding on the cross; as this was at the ninth hour, the end of the period of darkness, it was only shortly thereafter that his soul regained its self-possession, and he said, "I thirst." In these three cases there is successive increase in the disturbance of his peace of soul, but successive decrease in the time before full peace is restored.

He Gave Peace

Jesus possessed peace; he also gave peace to others. He made the unclean spirit in one man hold its peace; literally, he "muzzled" it. Repeatedly he spoke peace to those whom he had healed. To the woman who had touched his garments in the press, he said, "Daughter, go in peace." To the sinful woman who had anointed his feet, he said, "Go in peace." Even the stormy wind he rebuked, and said, "Peace, be still." He promised rest to all those that labor and are heavy laden who would come unto him, and to his sorrowing disciples he said, "Peace I leave with you; my peace I give unto you." The risen Christ stood in their midst and said, "Peace be unto you." "My peace," he said, by which he meant the heart untroubled and unafraid, because it rests in unison with the Father.

Peace Recognized in His Teaching

In his teaching Jesus recognized that peace is a product of preparedness: "When the strong man in armor guards his homestead, his property is undisturbed" (Luke 11. 21); that peace was something that had to be made: "Blessed are the peace-makers! they will be ranked sons of God"; that the peace worth while could come only after conflict: "I have not come to bring peace, but a sword"; that "Peace" was the proper salutation and promise of the Kingdom to be used in their mission by both the twelve and the seventy; that his followers should "be at peace one with another"; and that Jerusalem, not knowing the things that belong unto peace, would be destroyed. Thus Jesus taught that peace is one of the possessions of the Kingdom, to be had not by compromise, but by conquest of evil. Jesus claimed that he had overcome the world with its tribulation. So he won peace for himself and his followers, anticipated by the angels' song at the Nativity: "Peace on earth, good will toward men."

XII. MANY OTHER EMOTIONS

Into the many more emotions of the rich and complex feeling life of Jesus, our lack of space forbids us to enter in detail, though they may be suggested in a general way. He was interested in observing the ways of men, children, animals, and things, and in studying the law and the prophets. He felt reverence for Moses and the temple and the angels of children. There were periods of spiritual exaltation, when he was led or driven by the Spirit, or must needs go through Samaria, or rejoiced in the Holy Spirit. He felt an earnest and consuming zeal in cleansing the house of prayer of thieving merchants. He was keenly sensitive to the lack of gratitude shown by nine of the ten cleansed lepers, to the lack of hospitality of the Pharisee who gave him neither water for his feet nor oil for his head, and to the charge of being a legate of Beelzebul. He was inexpressibly tender in the words addressed to the young daughter of Jairus: "Lambkin, arise." He had such fine feeling that he stooped for shame in the presence of the accused woman and wrote upon the ground. He anticipated the time when the Son of man would be ashamed before angels of those ashamed of him before men. He was appreciative of the poor widow's two mites and of the acts of gracious social courtesy extended himself in the anointings. It was a satisfaction to him to fulfill all righteousness by baptism and at all times to do his Father's will. And they sang a hymn before they went out together for the last time.

XIII. Jesus as an Artist

Where shall we discuss the fact that Jesus was an artist in words? Though our Gospels are an English translation of a Greek translation of his spoken Aramaic, they cannot conceal the fact that Jesus was essentially a poet in his powers of expression. Much is involved in seeing the world with the poet's eye and telling what one sees with the poet's vocabulary. It involves full vital force to supply the strength for creative self-expression; it involves a sincerely good soul to supply a worthy content to beautiful form; it involves the heat of emotion and the fire of imagination to produce lasting symbols of truth; it involves a heightened intellectual perspective to bring eternal meaning into things temporal; and it involves for highest attainment the sense of the indwelling God in all things. Thus, the discussion of Jesus as an artist might with some reason fall under any one of our five ideals. But because art and beauty are more immediately related to the emotions than to the other elements of human nature, we will at this point briefly discuss the art of Jesus.

His Poetry

Jesus had the soul of an artist. His medium of expression was not colors, tones, marble, or metal, but language. The poetry of the Hebrews was not modern rhyme, nor classical rhythm and accent, but balanced structure in the sentence corresponding to balanced thought. In the old Scriptures poetry in this sense occurs in the Proverbs, Psalms, and the Prophets. And this form of poetry Jesus used in the Beatitudes.

Artistic Portrayal of Children

We have seen the refined emotional development of Jesus, the sensitiveness of his soul, which naturally demands poetic expression as its fitting instrument, fitting because unusual and uncommon. When he called a little child, it came (Matt. 18. 2), which happens only to those who retain childhood in their hearts. He had observed with interest their very childish games in the market place. With appreciation and imagination he said that children possessed the Kingdom, that they received the revelation hidden from the wise and prudent, that out of their mouths came perfect praise, and that their angels always beheld the Father's face. Here are the emotional appreciation and imagery requisite to poetry. Apart from the rhyme and rhythm of most poetry, imagery, clothed with emotion and suitable to its object, is poetry.

Survival Value of Poetic Symbols

Such poetic material we find in abundance in the teaching of Jesus. In view of the fact that his words lived for about a generation in the memory of others before being written down in their present form, it may be confidently affirmed that the survival of his very words is due not only to their inherent truth, but also to their poetic beauty. They are not easily forgotten, they catch the imagination, they remain as pictures, they are easily quoted, and they stimulate the minds of others.

The Imagery of Jesus

An incomplete list of the more striking images of Jesus, usually visual, but sometimes auditory, in type, would include the following: the fields whitening to the harvest, the well of water springing up within, the night wind blowing where it listeth, the branch abiding in the vine, the fig tree putting forth her leaves, his disciples as children of the bridal chamber, the wise and foolish virgins with their lamps, the violent taking the kingdom of heaven by force, drinking the cup of sorrow, the light of the world, the children of light, the outer darkness, the power of darkness, fishers of men, hands on the plow, the cup of cold water, the hair black or white, the sower, Dives clothed in purple and fine linen, the king among his guests in their wedding garments, the sheep and the goats, the blind leading the blind, the crowing cock, the hen gathering her brood under her wing at night, God clothing the grass of the field and feeding the ravens, twelve legions of angels, angels ascending and descending on the Son of man, the twelve thrones, the righteous shining forth as the sun ("There is no more impressive figure in literature," says the poet, Edwin Markham[1]), Satan falling as lightning from heaven, the many mansions in the Father's house, binding and loosing on earth and in heaven, the Son of man seated on the clouds of heaven, the trumpet's sound throughout the world, the lightning's flash, coming from the east and the west, the four winds of heaven, the Queen of the South, the great gulf fixed, the undying worm, the unquenched fire, the weeping and gnashing of teeth, the whited sepulchers, the foul platter, the corruption of moth and rust, eating his flesh, drinking his blood, casting fire on the earth, cross-bearing, the dead burying their dead, compassing sea and land, casting a sycamine tree into the sea, being cast into the sea with a millstone about one's neck, the roaring of the sea and the billows, the prince of this world, the gates of hell, the woman sweeping for her one lost coin, the shepherd leaving the ninety and nine and seeking the one lost sheep, the loving father seeing his returning prodigal son a great way off and running and falling on his neck and kissing him.

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[1] The Poetry of Jesus, Forum, March, 1910, p. 287.

The Artist in Words

Such images pass into the social inheritance of the race. They become like current coin. We use them without even recalling their origin or first significance. They are feathers to the arrows of truth. They are unmatched in striking quality and economy of language and appropriateness. They reveal Jesus an artist in words. The human ear will never cease hearing that night wind blowing, that sea with its billows roaring, that trumpet blowing, that undertone of weeping and gnashing of teeth in the final settlement of the destiny of souls. And the eye of the mind will never cease seeing those fields whitening, that fig tree budding forth, that rich man sitting clothed, that king among his wedding guests detecting one without the wedding garment. Once and for all the art of words, coined in a poet's soul, has caught and portrayed those bits of life, charged them with emotion, surcharged them with spiritual meaning, and committed them to the keeping of man's heart forever.

XIV. CONCLUSIONS

Thus we have reviewed the rich and full emotional life of Jesus, including the beauty of his words, all based evidently upon a complete equipment of the human instincts, and his teaching concerning the major emotions. Here, as in the case of his physique and his will, it is evident we have a complete emotional development, suitable to serve as an ideal standard by which to test and to upbuild human life. Not once in dealing with the feelings of Jesus have we had occasion to observe that he was too *this* or too *that.* Some have felt he was tactless in his first sermon to his townspeople, that he showed race prejudice in talking with the Syrophœnician, that he showed temper in cursing the barren fig tree, that he was unduly vehement in denouncing the Pharisees, but the context in the record makes compulsory no one of these interpretations. We conclude there is a beauty in his life and teaching worthy a place in our ideal standard of complete manhood.

And this brings us to treat of the fourth ideal of complete living in relation to Jesus, namely, intellectuality and truth.

CHAPTER V

THE INTELLECTUALITY OF JESUS

"He will lift up an ensign to the nations from far." —*Isaiah* 5. 26.

CHAPTER V

THE INTELLECTUALITY OF JESUS

THERE are several standpoints from which we may profitably study this phase of the living of Jesus, including the qualities of his intellect, with especial reference to his dialectic skill; the range of his knowledge, especially of the Scriptures; the two sources of his knowledge; his view of the world, or, his philosophy; and his recognition of truth in his teaching. These might all be embraced under the three topics of his logic, his knowledge, and his philosophy.

I. HIS INTELLECTUAL ALERTNESS

One of the outstanding characteristics of the intellect of Jesus is his alertness. This is the more remarkable because Nazareth did not provide a particularly stimulating social environment. It was not the center of any recognized intellectual and social movement. Nathanael did not think at first that any good thing could come out of Nazareth. Its citizens were not open-minded for any prominence that might come to one of their number. But the Scriptures, the hills, and God were there, ready to stimulate an awakened soul, and from these sources Jesus drew his inspiration.

Illustrations

To illustrate the intellectual alertness of Jesus. Already at twelve he quickly found the best place in Jerusalem at the feast of the passover, and remained there until called away. During his public ministry he used as illustrations what he had seen and appreciated in nature and human nature, the raiment of the flowers by the wayside, the birds of the air and their nest, the holes of the foxes, the reed shaken by the wind, the winds blowing as they list, the various fortunes of the sower's seed, the falling sparrow, the captive sparrows sold five for two pence in the market, the games of the children in the market, the sheep in the pit on the Sabbath, the ox and ass led away to watering on the Sabbath, the woman sweeping for her lost coin, the two mites of the widow, the proud and self-conscious Pharisees choosing out the chief seats for themselves, and Nathanael under the fig tree.

Interest in Historic Illustrations

Even the past history of his people, so dead to many of its readers with their preference for their own tradition, presented to his mind living characters whose words and examples shaped his thinking—Naaman, the widow of Zarephath, Zachariah, Noah, Jonah.

Current Events

Current events called forth his comment and spiritual interpretation, as in the case of the prophets. They told him of the Galilæans whose blood Pilate had mingled with their sacrifices. He reminded them of the eighteen upon whom the tower of Siloam fell, drawing the lesson of repentance and fruit-bearing for those spared from calamities.

Coming Events

Coming events also cast their shadow before him, both in his own and the nation's life. He reproved the scribes and the Pharisees for not being able to discern the signs of the times. He saw that the stones of the temple would be thrown down, that Jerusalem was the carcass where the Roman eagles would be gathered together. So Jesus was mentally alert, being interested in men and things, in past and future happenings, and abreast of the significant issues of his day.

II. Qualities of His Intellect

His Intellect Intuitive

Coming closer to the quality of the intellect of Jesus, we note from his form and manner of teaching that his thinking was intuitive rather than discursive or argumentative; concrete rather than abstract; positive rather than negative; creative rather than critical. Like Socrates, the great Greek conversationalist, the thinking of Jesus was intuitive, like a woman's, going straight to the essential point quickly, not discursively reaching conclusions by way of premises, and feeling one's way carefully by the facts to the end or final statement. Writers, like Plato and Aristotle, not speakers, like Socrates and Jesus, can take time to be argumentative in presenting their conclusions, though we shall see Jesus, when necessary, could also use the dialectic of the scribes. He more commonly appealed to the mother wit, good judgment, common and moral sense of his auditors, mostly untrained, than to their ability to follow an argument. The intuitive mind is poetic, imaginative, direct, and unqualified in its assertions, not bothered by verbal inconsistencies, shades of meaning, limiting conditions, and extenuating circumstances. It uses indicatives and imperatives, not subjunctives and conditionals. Thus, as we listen to Jesus, we hear: "Blessed are," "come," "follow," "abide," "go," "ask," "preach," "teach," "give," "lend," "turn," "I am," etc. It is foreign to his manner of thinking to use such adverbial qualifiers as "generally," "under ordinary circumstances," "as a rule," etc. He sees truth too clearly and feels it too vividly for that. His adverbs are: "Verily, verily," "of a truth."

Concrete

His intellect was concrete in its working rather than abstract. He dealt with individuals, not cases—Nicodemus, the woman at the well, the rich young ruler, Zacchæus. He gave illustrations, not definitions. The lawyer probably wanted a definition in answer to his question: "And who is my neighbor?" He received the story of the good Samaritan. Not once in all his teaching does Jesus give a logical definition, the necessity of which Socrates felt. The difference is due to the fact that Socrates was aiming at the intellect, Jesus at the heart by way of the intellect.

Positive

The thinking of Jesus was positive rather than negative. He summed up the negative words of the ten commandments in two positive ones. Religion to him consisted rather in doing than in abstaining, under no ascetic ideal of withdrawal from the world but under the positive ideal: "Ye shall be perfect."

Creative

The intellect of Jesus was productive, originative, creative, not primarily imitative, recombining old material, or critical. We do not see in him primarily a critic of life, but Life. He indeed was himself a criticism of his age, and he pointed out its weaknesses, but the standard he used was not external to himself. He could criticize because he was, and had supplied, an ideal. "Ye search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life." Here is criticism subordinated to an existent and present ideal. The light excludes, not criticizes, the darkness. To express the idea of intellectual creativeness in Roman, not Greek or Hebrew, terms, Jesus was a genius in the field of religion.

III. His Love of Truth

The prime intellectual virtue is the love of truth. Jesus impressed not only his friends but even his enemies with his undivided and fearless loyalty to truth and singleness of purpose. Thinking they might flatter him by this route, that he prided himself upon this quality, spies from the Pharisees joined with the Herodians in setting this trap for him, thinking thereby to induce him to say something seditious against Cæsar. "Teacher," they said, "we know you are sincere, and that you teach the way of God honestly and fearlessly; you do not court human favor. Tell us, then, what you think about this. Is it right to pay taxes to Cæsar or not? Are we to pay or are we not to pay?" This was the general impression he made on his hearers. He was sensitive and quick on the matter of true witnessing. Once he said: "If I testify to myself, then my evidence is not valid" (John 5. 31), referring to the recognized principle that the truth must be established in the mouth of two witnesses (Matt. 18. 16). He fortified his position by adding: "I have Another to bear testimony to me, and I know the evidence he bears to me is valid" (John 5. 32). Once the Pharisees said to him: "You are testifying to yourself; your evidence is not valid"; to which Jesus replied: "Even if I bear witness of myself, my witness is true; for I know whence I came, and whither I go" (John 8. 13, 14).

He Reasons for Others, Not Himself

In connection with his sense of surety in knowing the truth, it is an interesting and related fact that the reasoning of Jesus is not that he himself may arrive at a knowledge of the truth, but that he may convince others. Jesus impresses us not as seeking the truth but as already possessing it. He said, "I am the truth." Thus, at the open tomb of Lazarus, he asserted: "I am myself resurrection and life"; this form of speech was natural to him, the outright assertion of truth in personal form. But he reasoned to immortality as a conclusion from the incident of Moses and the bush to convince the skeptical Sadducees.

"The Son of man is lord of the Sabbath," is his natural mode of affirmative, categorical speech, but he reasons under criticism from what David did on the Sabbath to justify his disciples in plucking and eating grain on that day.

IV. His Reasoning and Dialectic Skill

Jesus had what is very much better than intellectual cleverness, he had spiritual insight and heart-power. But he also had intellectual cleverness. He never exhibited intellectual cleverness for its own sake, which would have been a vain parade in the intellectual world which he so detested in the moral world, which would have also been another descent from the pinnacle of the temple, but he was intellectually clever as a means to worthy ends—meeting his skillful adversaries on their own ground, convincing them of truth when they were sincere, reducing them to silence when insincere.

Training of His Critics

Illustrations. We have a number of instances illustrating the intellectual cleverness of Jesus, not indeed recorded by the evangelists for this purpose. The initiative in these intellectual encounters was taken at first by his critics, the scribes, or "lawyers," and Pharisees; at the end the initiative was taken by Jesus, who silenced his questioners. His critics had been trained in the scribal colleges, the main one of which was in Jerusalem within the precincts of the temple, of which Jesus had been a remarkable pupil for three days when he was only twelve years old. There was another one of these colleges, or, as they were then called, House of the Midrash, in Jabne where Rabbis Eleasar and Ishmael taught, the site of which was the "Vineyard." Sometimes the classes were held in the home of the rabbi, or teacher, who sat on a low platform while his pupils sat around him on the floor. So Paul was "educated at the feet of Gamaliel" in one of these schools.

Study of the Traditions

The subject studied was not the written Law (Torah), or the Old Testament, as we know it, which was presupposed as known before entering the House of the Midrash (= exegesis, exposition, and illustration), but the oral Law, or, the "Tradition of the Elders" as it is called in the New Testament (Matt. 15. 2), which was carried in memory and venerated even beyond the Torah.

Method of Study

The method of study was by repetition on the part of the pupils of the words of the rabbi until the traditions were perfectly remembered. Also pupils could ask questions, some of which were important, some of which were trivial. As an illustration of a trivial question we may instance the following. In describing the duty of the deceased husband's brother, the Law had said (Deut. 25. 8, 9): "If he stand and say, 'I like not to take her,' then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face." Question: "If his brother's wife have lost her hands, how is she to loose his shoe?"

Current Questions

Among the important questions current among the scribes or students of these institutions, in the time of Jesus were these: "Which is the great commandment in the law?" "Is it lawful for a man to divorce his wife for any cause?" "Are they few that are being saved?" To the second question the school of Shammai said no, only for unfaithfulness, but the school of Hillel said yes, for such causes as hating her, poor cooking, going deaf or insane, or even seeing a woman whom he fancied more. To the third question likewise there were dissenting answers, some rabbis teaching that only a few of Israel would have part in the reign of the Messiah, others that all Israel would.

Intellectual Combat

Now a new teacher, or rabbi, arises, one not trained in the House of the Midrash, called therefore by the nickname "Samaritan," which was commonly applied to all such, a Galilæan, not even a Judæan, eleven of whose disciples are also Galilæans, mostly fishermen, despised taxgatherers, and the like. So they come to him with their puzzling questions, "trying him," seeking to show him up before his admiring followers, not seeking the knowledge of the truth. So the match is on between the skilled and trained exponents of the schools and the unschooled, self-taught, nature-taught, God-taught, carpenter Prophet of Nazareth. They are sparring for his intellectual defeat, he for their spiritual humiliation; they for his head, he for their heart. It is a royal combat; let us watch a few passages.

Case of the Sinful Woman

The question concerns the sinful woman (John 8. 1-11). "Now Moses has commanded us to stone such creatures; but what do you say?" The scribes and Pharisees had set this trap that they might have something against him. What was the trap? If he had said, "Yes, stone her," then he loses favor with the publicans and sinners whose friend he is. If he had said, "No, do not stone her," then he rejects Moses—a crime indeed. But what does he do? First, in modesty and shame and sympathy, such as her accusers had not, he stooped and wrote on the ground, relieving his embarrassment and giving them an opportunity to retreat. They, however, brought the inevitable down upon themselves by continuing to ask their subtle question, now moment by moment becoming more transparent in its vulgarity and duplicity. Then he lifted up himself, and said unto them: "Let the innocent among you throw the first stone at her." Again he stooped and wrote, and this time, his eye averted, they every one took their moment and escaped, like whipped curs with their tails between their legs, one by one, beginning with the oldest sinner of all. He had escaped between the horns of their dilemma; he had upheld Moses and he had saved the soul of another sinner, both at the same time. And, further, he had intellectually shamed his opponents, and had, characteristic of his handling the Old Testament, their Torah, spiritually interpreted the letter of Moses as upholding the single standard of social morality. And it was all done so quickly. But they did not like him any the better for his having overmatched them. This story, told by John, is omitted by most of the ancient authorities and given variously by those which report it, but it is true to the ability and spirit of Jesus.

The Case of Divorce

Again they bring to him the question on which two of their own leading schools were divided, "trying him": "Is it lawful for a man to put away his wife for every cause?" Was he a strict constructionist, like Shammai, or a liberal constructionist, like Hillel? His answer might reveal that he had not considered the question at all, or, at least, would alienate from him the one school or the other. When it comes, it cuts below both schools, below Moses himself, and roots itself in the creative act of God. "Have you never read that He who created them, male and female, from the beginning said, 'Hence a man shall leave his father and mother, and shall cleave to his wife; and the pair shall be one flesh? So that they are no longer two, but one flesh. What God has joined, then, man must not separate.'" Instead of agreeing with one school or the other as to whether divorce should be strict or loose, he interpreted an act of God recorded in their own Scriptures as signifying no divorce whatsoever. (It is true that Matthew, but not Mark and Luke, adds "except for fornication.")

Though half-beaten in the argument, and no doubt amazed at an exegesis that had never occurred to any one of their literalistic and tradition-bound doctors, they rallied to ask: "Then did Moses lay it down that we were to divorce by giving a separation notice?" With a final thrust he concludes the argument with them that day: "For your hardness of heart he wrote you this commandment and suffered you to put away your wives: but from the beginning of the creation it hath not been so." They came to him with a question, they went away not only with their question answered but with a stinging rebuke of the easy divorces of the day. Again he had escaped each horn of their dilemma, had interpreted spiritually a familiar letter of their law, and had appealed from Moses to God.

The Question Concerning Authority

During Passion Week they came to him in Jerusalem with the question: "By what authority doest thou these things?" They had no inner witness in themselves to the truth of his claims, which was the only basis for accepting him that he sought. If he should say, "From men," they would reply, "Then no one should believe you"; if he should say, "From God," they would reply, "Prove it by a sign." What did he say? "I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven, or from men?" It was a fair proposition. They brought him a dilemma. He took the bull by the horns. He matched theirs with another, having the same two possible answers. They probably withdrew somewhat from the company to consider his question. And they reasoned not concerning the truth of John's baptism but concerning the consequences of each answer they might give. They were not seekers after truth, ready to confess it when found; they were intellectual posers. "Now they argued to themselves, 'If we say, "From heaven," he will ask, "Then why did you not believe him." No, let us say, "From men" '—but they were afraid of the people, for the people all held John had been really a prophet." Then with intellectual insincerity they answered that they knew not whence it was. The victory was won. He had revealed them to themselves as not true seekers for the source of his authority. They had not met his fair condition. It was easy for him to finish the encounter with "No more will I tell you what authority I have for acting as I do." In form he had not answered their question; in fact he had answered them, very much more effectively than if he had said in so many words: "If you had had the grace to recognize John's baptism as from heaven and had received it, you would then recognize without need to question that my authority is likewise from heaven. Not my word, but the inner witness of truth alone is convincing, which you lack." But, instead of hating themselves, they turned the more against him, hearing these and his following words, and would have laid hold on him then and there but for their fear of the multitudes, who took him for a prophet. So they left him and went away for a season, while they thought out some still deeper difficulty with which to confound him.

The Question of Tribute

The Pharisees did not return themselves, but sent spying disciples of theirs with their own enemies, the Herodians, feigning righteous jealousy of Rome in behalf of Jewish nationality. With flattery they approached him with the question: "Is it right to pay taxes to Cæsar, or not?" An affirmative answer meant he was not a Jewish patriot; a negative answer meant he was not a loyal subject of Rome. In either case they had something against him. They hoped he would give a negative answer which would enable them to deliver him up to the governor.

Jesus perceived their craftiness. It was not a question on a quest for truth but put forth in battle for a conquest. He sternly demanded: "Why tempt ye me?—bring me a penny, that I may see it." He would give them an unforgettable object lesson. They brought him a denarius. He asked: "Whose likeness, whose inscription is this?" doubtless pointing to the effigy and legend on the Roman coin. They said unto him, "Cæsar's." It was the current coin of the realm; with it public accounts were paid; a silver coin, worth about twenty cents, issued by the Roman imperial authority; not the half-shekel with which the temple-tax was paid; "the money of the tribute" indeed. Having reminded them of these things, Jesus said: "Render to Cæsar the things that are Cæsar's, and to God the things that are God's."

Here he had taken the bull by both horns. He was a loyal subject of Rome; at the same time he had so answered as to give no offense to Jewish patriotic feeling, which had always construed itself in religious terms as rendering unto God the things that are God's. There is also the clear intimation that, in springing such a question, they had not been themselves truly worshiping God. They marveled at his answer, were not able to take hold of it before the people, held their peace as though, literally, "muzzled," left him master of the field, and went their way. His disappointing answer to them did not deter them from falsely testifying the following Thursday night before Pilate that he had forbidden to give tribute to Cæsar.

The Question of the Resurrection

The same day in Passion Week came the skeptical, intellectual Sadducees, who said that there was no resurrection from the dead, bringing him the question: "In the resurrection whose wife shall she be of the seven? for they all had her." The question was intended as a *reductio ad absurdum* of the doctrine of the resurrection, which had been first clearly stated in the book of Daniel, and later developed in the apocryphal book of Enoch.

In his reply Jesus answered both their questions and them. They mistakenly supposed that the marital relation would continue after death, if there were a resurrection. In this they knew not the power of God. They also mistakenly supposed there was no resurrection at all. In this they knew not the Scriptures. Jesus answered their question by saying the woman would be the wife of no one of the seven brethren, and he answered the Sadducees themselves by showing from the nature of God as implied in the Scriptures there was a resurrection. "Those who are considered worthy to attain yonder world and the resurrection from the dead neither marry nor are married, for they cannot die any more; they are equal to angels, and by sharing in the resurrection they are sons of God.

"But as touching the dead, that they rise:

have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living; ye therefore do greatly err." That is to say, Abraham, Isaac, and Jacob still live, have been raised from the dead, else God would be a God of the dead, which is repugnant to our notion of God. Thus again with originality and spiritual insight he both answers a question and refutes the questioners at once, bringing forward an unsuspected spiritual meaning out of familiar scriptural incidents.

Effect of His Victory Over the Sadducees

So the man "without letters" put to silence the learned Sadducees, the multitudes were naturally astonished at his teaching, and even some of the scribes, compelled by the beauty and finality of his answer, spoke up and said: "Right, teacher! you have truly said."

His Question Concerning the Christ

According to the record, only once did Jesus take the initiative in propounding difficult questions. And this one he raised as a protest against the scribes thinking so much of the Messiah in physical relationship to David, and so little of him in spiritual relation to God. The question: "David therefore calleth him [the Christ] Lord, how is he then his son?" It was a new question to the Pharisees. They had thought and studied much about David, his greater Son to come, the temporal Messianic reign. They had failed to note that David had called the Messiah his Lord, a term which David would never have applied to any descendant of his who should simply sit on his physical throne. The question is answerable only by regarding the Messiah as spiritual, not as temporal. But this was against every prepossession of the Pharisees. And so no one of them was able to answer him a word. With one question he had revealed the real difficulty why the scholars of his generation would not accept him as Messiah. And again he had given a spiritual interpretation to a letter of Scripture. He himself had settled that question of the nature of the Messiah at the time of the temptation. So he did not call himself "Son of David," which would raise false expectation concerning the kind of kingdom he would establish, but he called himself preferably by the term borrowed from the book of Daniel, "Son of man."

The Critics Silenced

This time he had silenced them indeed. By his answers he had shown himself the master of their questions, and by his answers and one question he had shown himself their master. "And no man after that durst ask him any question." They would resort to baser strategy. Even so, the common people heard him gladly, no doubt appreciating and enjoying the discomfiture of their arrogant leaders at the hands, as it were, of one of their own.

Other Questions

We have by no means reviewed all the illustrations that might be cited to show the readiness and cleverness of Jesus in handling intellectually the forms of argumentation of his day. It is a study in itself. "And who is my neighbor?" "We be Abraham's seed: how sayest thou, ye shall be made free?" "Are there few that be saved?" "Which is the great commandment in the law?" and many more such questions they asked him. He too asked his critics what seemed to them no doubt an absurd question, yet it put them in a dilemma in which they held their peace: "Is it lawful on the Sabbath days to do good, or to do evil?" In fact, the mind of Jesus in conflict with his critics played with religious truth, so thoroughly had he mastered every difficulty. But their mind was so closed against new truth by religious prejudice that not even he could win them. So he thanked the Father that, hiding these things from the wise and prudent, he had revealed them unto babes, even unto his unsophisticated Galilæan disciples who loved him, did as he said, had the witness to his truth within them, and agreed with their spokesman, Peter, that he had the words of eternal life.

V. The Marvel of His Wisdom

The wisdom of Jesus was a marvel both to his old friends and his new foes alike. In Nazareth, where he had been brought up, they all bore him witness, and wondered at the words of grace which proceeded out of his mouth. But many hearing him were astonished and said: "From whence hath this man these things? Is not this the carpenter, the son of Mary, and brother of James and Joses, and Juda, and Simon? And are not his sisters with us?" Their many questions reveal how offended they were in him. Likewise in Jerusalem, when he was teaching in the temple in the midst of the feast of the tabernacles, the Jews marveled and said, "How does this man know anything of books?" (Weymouth.) They meant, having never attended one of the scribal colleges.

1. *Two Sources of His Knowledge.* How shall we answer the same question? The evangelists clearly indicate two sources of the knowledge which Jesus had—experience and Divine intuition. The first involves his tutelage by man and nature, the second his tutelage by God. Throughout the whole process

of his acquisition of knowledge he was yielding to the leading of the spirit within. A few words about each of these sources of his knowledge.

2. *His Formal Acquisitions.* The formal acquisitions of Jesus involved at least an ability to write and to read. Twice upon one and the same occasion he stooped and wrote on the ground, in what language or what words we know not. In the Nazareth synagogue at his first sermon he stood up to read, received the book, or roll, of the prophet Isaiah, opened it, found the sixty-first chapter, and read. Then he closed the book, handed it back to the synagogue attendant, and sat down to teach. He may have read Isaiah in the original Hebrew, or in an Aramaic paraphrase, it being necessary in his day to paraphrase the original Hebrew in Aramaic for the people to understand it. As his quotations from the Old Testament are usually from the Greek Septuagint translation instead of from the original Hebrew, it is possible that he could read Greek, though another possibility is that the evangelists who reported his speech used the Septuagint. As the Greeks would see Jesus, not out of bare curiosity but to converse with him, it is possible that he understood Greek, though another possibility

is that Andrew, whose name is Greek and who was of Bethsaida where Greek was commonly spoken, acted as interpreter. The spoken language of Jesus was Aramaic; so our English New Testament, based on the Greek New Testament, is a translation of a translation, and in the quotations from the Old Testament is an English translation of a Greek translation of a Hebrew original. Apart from the question of the languages which Jesus may have spoken, understood, and read, we are sure that his formal acquisitions involved the ability to read, write, and think in numerical terms. "Seventy times seven," he says to Peter. He makes a king in one of his parables raise the question whether with ten thousand he can go against twenty thousand. In addition, Jesus had an ability to interpret spiritually the old Scriptures which no existent school of exegesis of his day could have given him, which, indeed, if possible, it would have taken away from him.

3. *Home Training.* The law in Deuteronomy (6. 6, 7) made every Jewish home a school and every Jewish parent a teacher. Josephus says that every Jewish child "from the very dawn of understanding learned the Law by heart, and had it, as it were, engraved on his soul." Further, he was trained to keep

the feast, fast, and holy days, to join in the prayers and grace at meat, and, when large enough to journey so far, to attend the chief festivals at the temple in Jerusalem, even before he was a "son of the law" at twelve.

4. *School Training.* At the age of six or seven the boy went to the elementary school. For some two hundred years practically every Jewish town had had a synagogue and practically every synagogue had a school. It was a place of instruction as well as worship. It was known as "The House of the Book," which indicates its curriculum. Here reading, writing, and memorizing the Law were taught. Jesus frequently taught as well as preached in the synagogues of the Jews.

Religious Habits

In all probability, in view of the pious observance of the law by his parents, the youthful Jesus did all these things. In addition, he formed the habit of attending the Sabbath services in the synagogue, where he heard the Law read in Hebrew, paraphrased in Aramaic, and interpreted. He may not improbably have himself so read along with others of his townsmen before he was thirty, but, if so, not in a way to arouse their expectations concerning him, as his later coming forth was a great surprise, even shock, to them.

Not a "College Graduate"

Being destined by social custom to follow his father's occupation and become a carpenter, not being intended for a scribe or rabbi, he was not sent to one of the scribal colleges or House of the Midrash. When he was twelve he was a remarkable student for three days of one of these institutions in the temple in Jerusalem. He was not there as a teacher of the doctors of the Law, but as an interested auditor and questioner. He astonished the learned men by his understanding and answers. It shows that he had been taught of nature and of God some things not learned in the Nazareth "House of the Book." This process continued for eighteen more years during the full ripening of his soul.

Knowledge by Experience

The idea that Jesus acquired knowledge through an expanding experience of men and things is strictly Scriptural. The physician Luke, with an eye for development, distinctly says of the period before twelve: "And the child grew and became strong; he was filled with wisdom, and the grace of God was on him" (2. 40), and of the period after twelve: "And Jesus increased in wisdom and stature, and in favor with God and men" (2. 52).

Action Guided by Perception

Like other men, Jesus acquired knowledge of sensible things, was guided by his senses, and made inferences concerning inner states of mind from outward appearances. "When Jesus saw it, he was moved with indignation." "So when Jesus disembarked he saw a large crowd, and out of pity for them, as they were like sheep without a shepherd, he proceeded to teach them at length." "And when he saw the city, as he approached, he wept over it." "But as Jesus knew of it, he retired from the spot." "But Jesus detected their malice. He said: 'Why do you tempt me, you hypocrites?' " "But Jesus was aware of what they said, and he replied, 'Why are you annoying this woman?' " "Conscious at once that they were arguing to themselves in this way, Jesus asked them, 'Why do you argue thus in your hearts?' " "He noted this and said to them, 'Why do you argue you have no bread?' " "Jesus saw him lying, and knowing he had been ill for a long while he said to him, 'Do you want your health restored?' " "Wherefore Jesus perceived they meant to come and seize him, to make a king of him; so he withdrew by himself to the hill again." "Jesus knew they wanted to ask him, so he said to them," etc. Such familiar expressions of the Gospels clearly indicate that Jesus acquired part of his knowledge in the usual human way, and was guided accordingly.

It is possible—indeed, probable—that his

Development After His Coming Forth?

views experienced some development and modification during the three years of his public ministry. Surprises were in store for him at belief beyond Israel and unbelief within Israel, and betrayal by his only Judæan disciple. Undoubtedly he was disappointed in not winning his people to accept him. He desired it wholly. Even after excoriating the Pharisees for rejecting him, he wept over the city which he tenderly loved. He adjusted himself to these unforeseen circumstances. The content of his message shifted somewhat from the ethical present to the spiritual future. At the rising signs of opposition he speaks more of his death, adopts the parable as a safer form of instruction, and widens his outlook toward the Gentiles.

5. *The Wide Range of His Information.* The experience of Jesus, both in and out of school, mainly out, thus brought him a great fund of common knowledge. From the range of the content of his teaching it is evident that until he was thirty Jesus was not only a carpenter but a student of Scripture and a careful observer of the ways of men and nature, being even before twelve and all the while conscious of God as his Father. This is the central point of his consciousness, and his later public ministry, both in deed and word.

His teaching is a reflex of the life of Palestine of his time, in its agricultural, commercial, industrial, domestic, social, military, political, and religious phases. The sower, vine-dresser, shepherd, pearl merchant, two women grinding at the mill, tailor, the woman sweeping or leavening dough, the man with his children in bed, the hen and her brood, marriages, feasts, kings, the military trench and embankment, Cæsar, the Roman eagles, the Law, the scribes, Sadducees, Pharisees, publicans, sinners, common people, money, philanthropy, the poor, labor, wages, the observance of the Sabbath, fasting, ceremonial washings, tithing, birth, death—these all, and almost innumerable other things figure in his life and teaching. Even a brief summary of his knowledge acquired from experience as indicated in the Gospels would appear as almost encyclopædic for his day, and reflect not only the great range of his information but his eager interest in nature and man. There is not the slightest intimation that Jesus was not a well-informed man in whatsoever company he might be placed, whether Roman or Jewish. But all of this information he kept not for its own sake but for use in teaching a religion of the spirit.

Did Jesus possess supernatural knowledge

Supernatural Knowledge of Sense World?

of the sense world? Some passages may seem to indicate that he did. How did he know that the woman of Samaria had had five husbands? that Nathanael had been meditating under a fig tree? that his disciples would find an ass tied in the village? that a man bearing a pitcher of water would meet them in Jerusalem? Some see in these instances the exercise of supernatural knowledge on the part of Jesus, others the results of information received normally, though in an unspecified manner, for example, that Jesus had actually seen Nathanael as he says, that he had arranged on these signals with unnamed friends in preparation for the triumphal entry and the Last Supper. Furthermore, there are some other sense facts, equally involved in his ministry, which he clearly did not know, of which we will take account in a moment. So, unless we are willing to multiply mysteries beyond necessity in the interest of the theory that Jesus was omniscient, the above instances may well be regarded as cases of knowledge attained in customary, though unrecorded, ways.

His Omnipresence, Omnipotence, and Omniscience Not in the Flesh

In passing, it may be remarked that Jesus was not omnipresent, that he was not in two places at the same time, and that he journeyed from one place to another, though once by a miraculous process in appearing to his disciples in distress in the boat on the lake, his miracles without exception always being to help someone other than himself. Also, that he was not omnipotent, saying that of himself he could do nothing, that his Father was greater than he, and of whom Mark says, "There he could not do any miracle" (6. 5), referring to the unbelief in Nazareth. So, if Jesus was not omnipresent, nor omnipotent, he may well also have been not omniscient. These conclusions need not surprise us, if we accept the view that it was indeed flesh which the Word became. This is part of the self-emptying process described by Paul. His second method of acquiring knowledge, by divine intuition, we have to consider later.

6. *Some Things Jesus Did Not Know.* So we may properly consider next some things indicated by the Gospels that Jesus did not know. This does not detract from our reverence for him, unless we are willing to revere a fictitious Christ not of the Gospels. The first and most striking thing of all is his own statement: "Now no one knows anything about that day or hour, not even the angels in heaven, but only the Father" (Mark 13. 32). There is a parallel statement in Matthew. As the gospel writers were concerned to exalt,

not to limit, the figure of Christ, we may be sure there is foundation in fact for this statement in the words of Jesus. It agrees also with his parable of the Seed Growing Unobserved: "He knoweth not how" (Mark 4. 27). So, it is important to notice, Jesus does not claim to know everything, nor does any evangelist make this claim for him, omitting, of course, the periods before birth and after death. During the days of his earthly humiliation Jesus had unusual, but not unlimited, knowledge.

His Questions for Information

He asked questions to gain information and he showed surprise, both in keeping with a state of limited knowledge. "Who touched my garments?" "How many loaves have ye? Go and see." "How long time is it since this hath come unto him?" "Where have ye laid him?" These are the questions of one seeking desired information. He showed surprise at the centurion's faith and at the unbelief of the citizens of Nazareth. And he came to the barren fig tree, "if haply he might find anything thereon." It is gratuitous Docetism, as well as an unworthy reflection upon the sincerity of his character, to suppose he is really possessed all the time of the knowledge he seeks and that he feigns surprise.

7. *Medical and Literary Views.* Like the

men of his time, he regarded mental diseases as due to demon-possession. Some of these diseases were evidently cases of religious insanity. Such demons were cast out by "sons of the Pharisees" and by other unrighteous persons who in the Day of Judgment, he said, would remind him of it in vain. He too cast them out, or, as we should say, restored sanity by suggestion, with sympathetic and righteous motive. He likewise reflects the current views in referring to Jonah as a prophet and to the one hundred and tenth Psalm as David's, though these views are not commonly held by the competent to-day. He did not claim to be an alienist or literary critic of the Scripture. He was working the works of God in cures and warning his generation that the Ninevites had repented at Jonah's preaching and showing the scribes that even according to David it was more important for the Messiah to be related to God than to David. It is nothing against the knowledge of Jesus that in some matters not essential to his work he should reflect the views of his contemporaries. The marvel is that he could see so much more of spiritual significance in what was at hand than they.

8. *His References to Future Events.* With reference to the future Jesus correctly fore-

told his own death and resurrection and the doom of Jerusalem, as a true prophet with insight and choice, though certain of his words about the future, apocalyptic in character, have been only spiritually, not literally, fulfilled. "You will not have covered the towns of Israel before the Son of man arrives." "I will tell you truly, there are some of those standing here who will not taste death till they see the Son of man coming himself to reign" (Matt. 10. 23; 16. 28). It is possible Jesus meant these sayings of his to be interpreted as spirit and life, not as letter.

9. *Divine Intuition.* It is time to consider the second source of his knowledge and its effects upon his reading the facts of the religious life, which have in turn so modified human religious experience. When the Jews marveled at his teaching and said, "How knoweth this man letters, having never learned?" Jesus himself gave the very significant answer: "My teaching is not my own, but his who sent me. Anyone who chooses to do his will, will understand whether my teaching comes from God or whether I am talking on my own authority." That is, the truth he taught came to him from God, of which any person could convince himself by undertaking to do the will of God. Millions

have accepted the condition and found it even as he said.

God Within

This supreme source of his knowledge of religious truth, that is, the whole field of man's relation to God, Jesus repeatedly asserted in various terms: "The Son can do nothing of his own accord, nothing but what he sees the Father doing." "I can do nothing of my own accord: I pass judgment on men as I am taught of God, and my judgment is just, because my aim is not my own will but the will of him who sent me." "He who sent me is true, and so I tell the world what I have learned from him." "I do nothing of my own accord, but speak as the Father has taught me." "I speak as the Father has told me." "The Father who sent me, he it was who ordered me what to say and what to speak." "The words I speak to you I do not speak of my own accord; it is the Father who remains ever in me, who is performing his own deeds."

The Son the Sole Revealer of the Father

These quotations are all from John, but Matthew is equally clear, though not at such length: "All has been handed over to me by my Father: and no one knows the Son except the Father—nor does anyone know the Father except the Son and he to whom the Son chooseth to reveal him" (11. 27). Here are three truly wonderful statements whose significance deepens with meditation.

His Second Source of Knowledge

We conclude, then, that the second source of knowledge Jesus is presented as having is divine intuition; that is, an internal and immediate awareness of moral and religious truth through the indwelling spirit of God.

10. *His Central Truth.* The most remarkable of these truths is that God was his Father and the Father of all men. From this everything else flows. It was an insight of his attained before he was twelve, requiring only to be exemplified and taught among men. Such was the consciousness of Jesus, the center of his being. From this central truth come other truths: his Sonship and the sonship of all men, his Messiahship, his authority, his inspiration, his revelation, his exaltation.

The Witness Within

It is a consciousness the deliverance of which Christians have proved in practice everywhere at all times. Yet these deliverances cannot be proved to non-Christians by signs, wonders, or Euclid, but only by inner experience as one wills to do the will of God.

11. *The Source of His Consciousness.* How did Jesus attain this consciousness? Here ancient and modern philosophies and theologies and modern psychologies exhaust themselves. Mark offers no explanation. Matthew

and Luke report his miraculous birth, to which he never refers and which would have been one of those outer signs to which he attached no spiritual significance. John uses the theory of the Logos, foreign to Jesus's own way of thinking. Harnack says, "No psychology will ever fathom it."[1] Yet, Jesus himself gives us the clue: "Anyone who chooses to do his will, will understand whether my teaching comes from God or whether I am talking on my own authority." This was part of his answer to the Jews who were wondering at the source of his teaching. He only seconded at every point the movement of the spirit of God dwelling in his own soul. This was as far as he went in his answer. We need hardly try to go further as he also said, "No one knoweth the Son, save the Father."

His Humility and Self-Assertion

This judgment of his soul, that God was his Father and that he, as Son, was his revealer, he himself sacredly affirmed, yet with humility, as one "meek and lowly in heart," as "he that serveth." His isolated self could do nothing, his self in the Father, conscious of unity, possessed all things. Of this larger divine self he could without blasphemy say: "Ye have heard that it hath been said unto you [in the Law] . . . , but I say unto you"; "One greater than the temple is here"; "A greater than Jonah is here"; "A greater than Solomon is here"; "The Son of man is lord even of the Sabbath"; "He had still one left, a beloved son; he sent him to them last, saying, 'They will respect my son' "; "I am the light of the world"; "Before Abraham was, I am"; "I and the Father are one."

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[1] Compare G. Stanley Hall, Jesus, the Christ, in the Light of Psychology, 2 vols., New York, 1917.

12. *His Knowledge of the Scriptures.* This consciousness that the Father was speaking through him explains his attitude toward the Scriptures which had nourished his soul. He knew the Law, the Prophets, and the Psalms—the three divisions of the Hebrew Scriptures. Of their thirty-nine books he is recorded as quoting fourteen, namely, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Samuel, Kings, Psalms, Isaiah, Jeremiah, Daniel, Hosea, Zechariah, and Malachi. Some of these are quoted several times, and his thought shows the influence of other books—for example, his words about wisdom and her children suggest Proverbs. He quoted most from Isaiah, Psalms, Hosea, and Deuteronomy; that is, the prophets, the devotional hymns, and the spiritual rendering of the law. With Isaiah he begins his ministry and later justifies it to the Baptist, and condemns the scribes

and Pharisees for lip-service and teaching the precepts of men. With the Psalms he speaks of the chief corner stone, the Christ as Son of David, and on the cross utters both his despairing cry and his final word of recovered faith. With Hosea he refers more than once each to God's desire for mercy and not sacrifice, and to his own resurrection on the third day (Hos. 6. 2). With Deuteronomy he three times repels the tempter. With the Septuagint form of Isaiah he condemns Capernaum (Isa. 14. 13-17). With Isaiah, Jeremiah, and Malachi he cleanses the temple. With the example of David he defended his Sabbath-day conduct. With the Commandments he answered the question of the rich young man. From Daniel he draws the title by which he prefers to be known—"Son of man." From the Scriptures he expounds the suffering of the Christ on the road to Emmaus. The naturalness with which Old Testament thoughts and expressions rise in his mind and fall from his lips, the ready use he makes of these in meeting the needs and issues of his own day, show the thoroughness with which he had assimilated the religious records of his race.

His Knowledge of the Historical Books

That he knew the books of history, rated as a part of the Law, as well as the Prophets, the Psalms, and the laws, appears from his illustrative, not historical or critical, use of the accounts of Noah, Lot, Sodom, the Cities of the Plain, Tyre, Sidon, David, Elijah, Elisha, Solomon, Jonah, Abel, Zachariah, and the ill treatment of the prophets.

Consonance of His Views with Other Material

His knowledge covered apocryphal books not contained in our Old Testament. His reference (Luke 11. 51) to Zachariah is probably drawn from the Book of Enoch (9. 1), which also describes the imminence of redemption, the twelve thrones, Gehenna, demons, and the resurrection. The Psalms of Solomon refer to the expected deliverer as "Christ," as the "Son of David," and describe the righteousness of the scribes and Pharisees. But similarity of thought does not necessarily mean borrowing.

His Respect for the Torah

Jesus not only knew the old Law, but he appreciated and respected it. He used its texts as a basis for his discourses. He taught obedience to those who sit in Moses' seat, through respect for the office, not the officers. "What does Moses command you?" "What is written in the Law, how readest thou?" he would ask. He said not a jot or tittle should pass from the Law till all be fulfilled. His own mission and teaching he regarded as not destroying but fulfilling the Law and the Prophets. And he made keeping and teaching the commandments a basis for promotion in the Kingdom. But, conscious of the superior interpretation he gave to Scripture, indeed, which he himself was, he could say with forceful figure: "All who ever came before me have been thieves and robbers."

How He Fulfilled the Law

So Jesus always kept his intellectual integrity and independence in treating the Scriptures, recognizing not their error but their incompleteness, and affirming the judgment of his own soul in completing and interpreting them. It is wrong to kill, and also to have a murderous motive. It is wrong to commit adultery, and also to harbor lecherous thoughts. It is wrong to swear falsely, and also to swear at all in a world of sacred things. It is wrong to exact more than an eye for an eye and a tooth for a tooth, and even to exact anything whatever in retaliation. He was no literalist in interpretation. The stories of the creation of male and female and of the burning bush meant more to him than the letter said; the one passage meant no divorce, and the other immortality. In this he showed his spiritual originality in interpretation.

13. *His Rejection of the Scribes as Interpreters.* Because his interpretations of Scripture and his teachings about the Father were

new and original, the people marveled. He was a voice, not an echo. He gave judgments, not opinions of others. He taught with authority, not as the scribes. In fact, he rejected outright the traditional interpretations of the Law, venerated in his day even beyond the original. He plainly and courageously told the scribes that they understood neither Scripture nor the power of God, that they made the Word void by their traditions, and that they bound burdens grievous to be borne on man without lifting a finger themselves, and that they neither entered the Kingdom themselves, nor permitted others to enter. It was probably rather to those oppressed by legalistic burdens of mint, anise, and cummin than to the laboring classes that he addressed the invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

Four Contrasts with Scribal Interpreters

The intellectual perspective of Jesus, in contrast with that of the scribes, placed emphasis on the inner relation to God rather than the outer relation to the Law, and to the traditions that had grown up about it through the interpretations of the elders; on the present character of the Kingdom, which was "at hand," "come near to you," "among you," rather than on the future coming of a deliverer; on the spiritual rather than the temporal character of the Kingdom; and on the relation of the individual, rather than the nation as a whole, to the Father.

14. *His Originality.* These four contrasts constitute a part of his intellectual originality, though the prophets and John the Baptist shared all of these views except that of the spirituality of the Kingdom; Jesus sharpened them all by his example and teaching; they made it impossible for the religious leaders of his people to accept, or even correctly understand, him; and they made it impossible for him to remain contented with the synagogue and necessary for him to found his church on the new confession of himself as the Christ. His leading ideas—Fatherhood, Sonship, the Kingdom and its virtues—spring indeed out of Jewish soil, but they bear other than Jewish fruit. The reasons were that he lived them, and so individualized them, and taught them for all, and so universalized them. Thus it was that Jewish national ideals became in Christianity personal and international. The modern thoughtful Jew who rejects Christianity does so because he prefers a principle to a Person; yet he still looks for One who should come. The originality of Jesus consists in his having done something new—lived as a Son; and said something new

—God is spirit, also my Father, and your Father. In consequence, his followers are sons of liberty, not subject to legalism. Perhaps Jeremiah before Jesus had most approached his type of suffering experience, though far removed from the consciousness of Fatherhood and Sonship which Jesus had. The idea of the Fatherhood of God appears in the Old Testament, but it does not occupy the central and consistent place Jesus gave it. Perhaps every idea of Jesus, except the love of enemies, can measurably be duplicated in the old and contemporary Hebrew writings—his originality does not consist so much in saying something different as in saying it differently, and in selecting, unifying, and, most of all, exemplifying his teaching. Thus two things about Jesus are original, his personality and his teaching, the latter in what it excludes and emphasizes.

VI. Jesus as Philosopher

We will conclude our account of the intellectuality of Jesus with a brief survey of what may be called his philosophy, or view of the world. We must hasten at once to say that Jesus is not a philosopher in the usual sense of this term, namely, a systematic theorizer concerning the first principles of existence.

Jesus does not speculate or reason abstractly; he asserts. His appeal is not primarily to man's reasoning ability, but to his heart, conscience, and common sense. Still, Jesus had a world-view, a very pronounced one, though nowhere systematically expounded. It underlies and is presupposed by all his deeds and it appears here and there incidentally and sometimes centrally in his teaching. Especially is it embodied in his manner of life.

1. *A World of Persons.* The first thing to note is that the world to Jesus is essentially, though not exclusively, a world of persons. These occupy the foreground of his consciousness. They include, first of all, the Father, the term which Jesus commonly used in teaching about God, and always in prayer, except in the despairing cry from the cross; and also, angels, men, Satan, and demons. There is no doubt also that in this world of persons Jesus was conscious himself of occupying a unique relation to the Father, to men, and to the works of Satan, "the prince of this world."

The Father Central

We must briefly consider the thought of Jesus concerning each member of this world of persons. Of these, the figure of the Father occupies the center of his thinking. How Jesus came to think of God as Father we cannot be sure. It was probably through the selective tenderness of his own soul as he read the Old Testament, coupled with the loving kindness of his father Joseph to Jesus. The Jehovah of the Old Testament, though mainly thought of as Creator, God of battles, King, and Judge, is also portrayed as calling Israel, his son, out of Egypt, and pitying like a father those that fear him. However Jesus reached this conception, it so dominated his thinking, even from the tender age of twelve, that it practically ceased to be a figure of speech, and was for him a vital experience.

The Loving Father Revealed by the Loving Son

The term "Father" as applied to God occurs forty-five times in Matthew, five in Mark, seventeen in Luke, and ninety times in John, the latest Gospel to be written, indicating how the conception of love and Fatherhood stood out more and more in the ministry of Jesus with the lapse of time. God is the loving Father of all men, prodigals as well as righteous elder brothers, and he is Father not primarily through any creative act, though God "made them male and female," but simply because he loves. Not even the philosophical Gospel of John puts any metaphysical words in the mouth of Jesus. The relations of Father and sons and Son are all practical relations of love, and obedience revealing love. Jesus found in his own soul love for all men, all sorts and conditions of men and women and children. So living, through identifying himself with all, the sick, the prisoner, the hungry, the naked, he was the "Son of man," and so living, he revealed the love of the Father for men, it not being possible that he should be more loving than God, and in this way was the "Son of God."

The Father's Practical Relations to Men and Things

The relations of the Father to the world of nature and man are described in practical terms. To him as "Our Father" the prayer of disciples is made in adoration, confession, and petition for body and soul. He is holy, his spirit assists, it may be spoken against with "eternal sin," and by it devils are cast out at the word of Jesus. He may be met in the inner chamber, he reveals his truth to babes, he speaks through Jesus and the disciples, and he gives the persecuted what to say under trial. His loving kindness through natural agencies is impartial to all men, as he makes his sun to rise on the evil and the good and sends rain on the just and the unjust. This impartial love is his perfection, and men, though "being evil," are likewise to be perfect, and love and pray even for enemies, that they may indeed be "sons of your Father who is in heaven." Especially does he give good things, even the gift of the Spirit, to them that ask him.

Attributes of God

(1) *God.* The thought which Jesus had of God as distinct from his fatherly relations to man includes his unity, truth, spiritual existence, his unceasing activity, and providential relation to the world, as well as knowing and being able to do all things. He quotes the monotheistic, at least the henotheistic, words of the Old Testament: "Hear, O Israel, the Lord our God is one God" (Henotheism means God is one, though there may be other gods; monotheism means God is one, and there are no other gods). He affirms monotheism in making eternal life to consist in knowing "the only true God." In prophetic language the heaven is described as the throne of God and the earth as the footstool of his feet. The whole world is the Father's house, in which are many mansions. Unlike the Jehovah of the Jews, who rested from his labors on the Sabbath day, he works unceasingly, which was the justification to Jesus for doing good on the Sabbath. With wonderfully sweet and poetic imagery, the natural outpouring of his spiritually sensitive soul, Jesus describes God as Lord of heaven and earth, clothing the grass of the field, arraying the lilies with a splendor past Solomon's man-made robes, feeding the

ravens and the birds of the air, entering into the tragedy of life as well as its beauty in marking the sparrow's fall, and as numbering the very hairs of the head.

Providence

Thus the whole of the physical order of things is itself providential, revealing the presence, the power, the care, and the sympathy of God. It is all so natural, both the existence of nature, and God, and God's working through nature at every point. There is no slightest hint that a Providence which is universal either needs, or does, "violate" any existent order in its ministration. God in nature to Jesus is not a matter of philosophic thought, but of religious consciousness. Thus, on another occasion, he can say that the earth, previously regarded as the footstool of God's feet, "bringeth forth fruit of herself." A philosopher of the schools would have wanted to "reconcile" the two apparently discrepant statements. How can the earth fructify *of itself,* he would have asked, if it is at the same time a divine footstool? Jesus affirms God; he does not prove his existence, or systematically expound his nature. And all this providential relationship of God to nature and to man through nature, Jesus uses to reach the practical religious conclusion that God knows we have need of meat, drink, and clothing, and that therefore there is no occasion for anxious thought. If God cares for the birds which do not sow, and reap, and gather into barns, how much more shall he care for the rational creatures that do these things! The thought of Jesus is not that men should live as the birds.

God Is Spirit

Of all the affirmations of Jesus concerning God, perhaps the most philosophical is that "God is Spirit," but he at once passes to the two practical conclusions that men must worship in spirit and that God seeks spiritual worshipers; that is, not provincial, legalistic, or ceremonial, but sincerely loving and inner worshipers. The seeking of God for such worshipers suggests that God takes the initiative in religion, that his love follows the prodigal and his eye waits on the road for his return.

Power and Knowledge

God has all power and all knowledge. With him all things are possible. Such phrases as "the power of God," "the right hand of power," "come with power," are repeatedly on his lips. It was God's power, not his own, that Jesus used, who, of himself, could "do nothing." Though there was force in the world not exerted by men in accordance with God's will, which would take the Kingdom violently, which would compel him to be a king, which Pilate too exercised over him, all such force was "given from above." The knowledge of the day of the coming of the Son of man, denied to all men, to the angels, even to the Son, the Father possessed.

Speaking a language foreign to the thought of Jesus, we may summarize his view of God as not materialistic nor pantheistic, nor deistic, nor agnostic, but theistic.[1]

(2) *Angels.* In his views concerning God and the Father, Jesus made his most original and most valuable contribution to religious thinking. In his views concerning angels, his thought is practically one with that of his times and of Matthew, Mark, Luke, and John, his biographers. Two main motives lead to belief in angels: first, the thought of God apart from the world, yet not alone, but surrounded by a company; second, the need of messengers from a remote God to men on the earth. Both of these motives had supplied the Persian as well as the Jewish religion with belief in angels before Jesus came.

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[1] Readers who are not familiar with these terms need not be disturbed by them. Materialism holds the world is ultimately matter. Pantheism holds that the unknown All is God. Deism holds that God is not intimately concerned with man's affairs—"The gods care for large and neglect small things," said Cicero. Agnosticism says man does not and cannot know the ultimate. Theism holds there is a personal God.

His Views Concerning Angels

Jesus uses a military figure in referring to the "twelve legions of angels" his Father would send to his aid in answer to prayer. The Son of man would confess or deny before the angels those who had confessed or denied him before men. The disciples are told to rejoice because their names "are written in heaven," presumably in a book kept by an angel. Jesus told the Sadducees that those accounted worthy to attain the heavenly world are "equal to the angels." They are holy, they are glorious, they will attend the Son of man at his coming, and it is they who do the will of God in heaven as it should be done in earth. As there are no marriages in heaven, men and women being equal to the angels, it is clear Jesus thought of the angels as asexual. Like the Son, not even the angels know the day of his second coming. The angels of little ones continually behold the Father's face. They rejoice over one sinner that repenteth. At the temptation Jesus rejected the idea of tempting God by casting himself down from the pinnacle of the temple, expecting angels to bear him up, but received instead, following the temptations, the ministration of angels—the story of the temptation being autobiographical. Luke says an angel from heaven strengthened Jesus in Gethsemane. Prayer is made not to the angels but to God. The angels are the reapers in the final harvest, they separate the wheat from the tares, they gather the elect, and gather out all that offend. Angels carried the soul of Lazarus to Abraham's bosom. Though Jesus thought of God being surrounded by a company of angels, perhaps as a king by his court, he did not think of God being so remote from earth as to require mediating angels. It is in keeping with these views that the evangelists introduce angels in the gospel story in connection with the annunciation, Nativity, flight into Egypt, return, and the resurrection, as well as the temptations in the wilderness and Gethsemane. There can be no reasonable doubt that Jesus sincerely believed in the objective reality of angels as one part of his view of the world.

Views Concerning Man

(3) *Man.* Concerning man, Jesus thought of him as soul and body. The body is more than raiment, the life is more than the food, and the soul is more than the body. Each soul is worth more than a sheep, many sparrows, and even the whole world. It lives after death in the company of God and his angels or the devil and his angels, according to its righteousness or iniquity. There is a judgment to come. Man has choice—he may strive to enter in at the strait gate, he may do the will of

God, he may buy the pearl of great price, he may turn and become as a little child, he may deny himself, take up his cross daily, and follow. On the one hand the Father draws, on the other hand the devil tempts. Jerusalem *would* not.

(4) *Satan.* The views of Jesus concerning the devil and his angels correspond by contrast to his views concerning the Father and his angels. In these views also Jesus is reflecting the accepted notions of his day. Four terms are used practically synonymously with each other, Satan or adversary; devil or slanderer; Beelzebul, god of flies or dung; and prince of demons. Satan appears in the narrative of the temptation, whether we say Jesus saw him objectively or was only inwardly aware of his presence. Jesus addressed Peter as "Satan" when Peter remonstrated with him for including suffering in his plan. Jesus told Peter Satan had desired to sift him as wheat, in which rôle Satan appears as in the case of Job, but that Jesus had prayed for him that his faith fail not. The sifting took place at the time of the three denials. Luke and John say Satan prompted Judas to betray Jesus. Satan had bound the woman with an infirmity for eighteen years. Satan catches away the good seed, and is the enemy of man that sows tares

in his heart. The Jews were of their father, the devil, a liar and a murderer from the beginning, who stands not in the truth. He is "the prince of this world," "the power of darkness," who, however, finds nothing of his own in Jesus. On the contrary, Jesus is stronger than the strong Beelzebul, whose house is not divided against itself, but whom Jesus binds, and whose goods he despoils. The prince of this world is judged and condemned by the lifting up of the Son of man. Jesus says he beheld Satan as lightning fall from heaven. This statement coupled with the one about the devil standing not in the truth [supply, "as once he stood"], has led some to think Jesus held that Satan was a fallen angel. There is a punishment prepared for the devil and his angels. The fact that Satan is finally to be overcome indicates that the moral dualism held by Jesus is finally relieved.

(5) *Demons.* The demons are the subjects of the power of darkness, the prince of this world. They are evil spirits. They enter and leave man at will. They may be compelled to leave before they will, as by the sons of the Pharisees, by one using the name of Jesus, though not his followers, and by Jesus through the finger or spirit of God, by means of the spoken word, sometimes by prayer. A man

or child need not through prior sin invite such possession. They speak through their medium; they can possess animals; they anticipated a time of torment ahead; some of them feared Jesus as their tormentor ahead of time; they group themselves, sometimes in seven, sometimes as a legion; they can raise a storm on the lake by the wind, and so receive the rebuke of Jesus (compare "the wind bloweth where it listeth," etc.), and some are more evil than others. They cause all manner of bodily and mental distress and disease to their unfortunate victims. They had means of communication between themselves and some are more evil than others. Jesus described one who when cast out found seven others more evil than himself. They haunt the less frequented spots and take their victims there—deserts, waterless places, tombs, and mountains. If cast into "the abyss," they could not return (Luke 8. 31). Even John and Jesus were supposed at times to have a demon of insanity —John because he came neither eating nor drinking, and Jesus because he said the Jews sought to kill him.

Parallels

Instructive parallels with these conceptions are found in the *jinn* of the Arabians;[1] also in the phenomena of multiple personality, aphasia, stuttering, epilepsy, nervousness, mental derangements known to modern psychology; also in the observations of some missionaries in China and elsewhere.

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[1] Compare Robertson Smith, The Religion of the Semites.

Physical Evils Due to Demons

Did Jesus believe in the real objective existence of these demons? Though we cannot be positive, the evidence is that he did. He saw in dumbness, deafness, stammering, blindness, ferocity, unusual strength, fallings into fire and water, convulsions, ravings, grinding the teeth, pining away, foaming at the mouth, and certain combinations of these, evidences of the presence of demoniacal agency; in some cases though not in all, the sin of the victim was involved, in all cases these symptoms were the signs of the works of the devil he had come to destroy, and he destroyed them, not, as the Jews said, with unpardonable sin, through being in league with Beelzebul, but by the power of God working through his sympathy for human suffering and the faith of the patient or his representative. It is easy to trace the use of suggestion in the method used by Jesus in effecting the cures, as in putting his fingers in the ears, anointing the eyes with clay, and asking for an expression of belief. Undoubtedly many of the patients were victims of nervous disorders and religious insanity. In the presence of Jesus physical, mental, and spiritual normality was restored, but he was unwilling that any one of these cures should be capitalized to increase his following. On the contrary, he strictly charged that the healed person should tell no man, and he taught that the casting out of demons in his name was not the highest source of joy to his disciples and was no sure token of admission to the heavenly kingdom.

Heaven and Hell

The abode of the Father and the angels is heaven; of the devil and his angels is hell, a place of torment, whither the soul of Dives went, symbolized now by the flaming fire, now by the outer darkness, now by the undying worm. Between these two abodes a great gulf was fixed. The origin of the imagery of the outer darkness is the unlighted street flanked by the windowless stone walls of the houses into which the guest without the wedding garment is cast; of the Gehenna of fire is the vale of Hinnom where decaying and worm-infested bodies were cast for incineration. A final Judgment would separate the sheep from the goats. This means to say, philosophically speaking, that the universe of Jesus is a moral order; that the ends of righteousness are met ultimately, though not in this life; that justice triumphs; that not even mercy defeats the ends of justice but prevents unjust condemnation and saves all who will be saved. Jesus did not answer the question: "Are there few that be saved?" but urged strenuous effort to enter the strait gate.

2. *The Natural Order.* So the world of Jesus is primarily one of persons, divine, human, and fiendish, in a moral order. But though this world is the most real, it is not the only type of existence. In addition, there are animals, plants, sun, rain, summer and harvest—objects of common-sense experience, all regular in their habits, and dependable features of common life. In the world of Jesus, as in that of every man, salt has its savor; a house built on the sand falls; trees are known by their fruits; grapes do not grow on thorns nor figs on thistles; corrupt trees do not bring forth good fruit; the leopard cannot change his spots nor the African his skin; there are wayside, thorny, thin, and good soil; the fruitful earth; the sheep following the shepherd; the vine and the branches; the march of the seasons; hearing only if there are ears to hear; giving to him that hath, and other like things. Jesus did not use the term "natural law," but he recognized the facts supporting such a conception. Had he been a technical scientist or philosopher he would have described these

common experiences as "the natural order" and their regularity and dependability as "the reign of law." Had he spoken the philosophical lingua, he might have said there are no secondary causes, like gravitation, heat, electricity, etc., there is but one cause, a primary cause, the Father, whose beneficent action is immediate upon the course of nature, "working hitherto." The presence of such a universal Providence leaves no occasion for special providence. It is hardly necessary to say that the intelligence of Jesus was unsophisticated philosophically, and that consequently, as regards the physical order, he was no solipsist, denying any existence beyond his own ego, and no subjective idealist, denying the reality of the external physical world.

3. *Sense and Spirit.* Though real, the world of sense is not so real as that of spirit. It is a kind of parable of the spirit world. Its familiar occurrences suggest the nature of spiritual facts and relationships. "He who sows the good seed is the Son of man; the field is the world; the good seed means the sons of the Realm; the weeds are the sons of the evil one; the enemy who sowed them is the devil; the harvest is the end of the world, and the reapers are angels." How truly wonderful all this is, especially when we recall that

the method of teaching by parable was rather suddenly adopted by Jesus in the face of growing opposition as a way of continuing to teach with more safety and as a penalty upon hearers with unwilling hearts. With a kind of poetic idealism he recognizes that facts exist in a system of meaningful spiritual relationships, as the half-shekel temple tax suggests the freedom of the sons, that nature is the spirit's mirror, "a whispering gallery of spiritual truths."

4. *Time.* In the world of Jesus there is time, a river of the ages, flowing on and on, till it reaches the great goal of the consummation of the ages. There is no thought that all this succession may be subjective in the mind of man, nor yet that God himself is finite, subject to growth and age in time. The temporal order is real, but it is not all.

5. *Space.* There is space, unlimited, with the directions of "east and west," and the four winds of heaven. It is no contracted, limited, time-and-space world in which the mind of Jesus moves.

6. *Progress.* There is progress in the world toward the great goal of the coming kingdom of God, a regeneration (Matt. 19. 28), when the will of the Father shall be done on earth as it is done in heaven. That the kingdom

is to come, shows there is progress in human life on the earth. Prayer is one method of bringing in the kingdom. There is continuity in development, the new fulfilling the old, as he fulfilled the law and the prophets, and as the scribe brings forth things both new and old. Yet the new wine requires new bottles and a new patch is used on new cloth. The method of progress is by growth, as the leaven works in meal, as the mustard seed becomes the largest tree, as the fig tree puts forth its leaves, as the grain grows—first the blade, then the ear, then the full corn in the ear. Jesus never states a theory of progress in abstract terms. Should we formulate one consonant with his thought, it would probably be: Progress is the will of God working itself out in time through the wills of men, or, in his words, the hidden becoming manifested.

7. *Truth.* The great conception of truth was to Jesus primarily moral and religious, not scientific and abstract. It was not the quality of correctness inhering in a proposition, but it was the right life. Truth is something to be done, not formulated. Doing the truth brings one to the light. Willing to do the will of the Father brings one to a knowledge of the doctrine. The kingdom of Jesus is not of this world but of the truth, to which

he bears witness. "I am the truth," he says, meaning that he himself is the universal man in harmony with the will of God, as all men should be. Thus truth is right personal relationship. Jesus has no thought of knowing truth for its own sake, of truth as the quality of harmony between thought and fact. His conception that truth is concrete, the right thing to be and to do, is "pragmatic" in character. Jesus did not criticize the scientific truth of his day; he did not advance it; he dealt with objects of spiritual intuition; he explained by reference to the purposes of God, as in the case of the man born blind; he criticized the Scriptures not textually, nor for their date and authorship, but spiritually. He would himself be accepted not because he was the Son of David, nor came into the world in an unknown way (John 7. 27), nor worked cures, nor by any external sign, but by the inner witness of the truth, hearing his voice as sheep hear their shepherd's voice, eating his flesh, drinking his blood, walking in his light, coming and seeing, following where he leads. His was not the truth of thought primarily, but the truth of life. To him wisdom is justified by her works, her children.

Seriousness and Simplicity of Life

8. *Life.* Life is serious, involving moral issues, even the life and death of the soul.

But one thing is needful—there is but one pearl of great price, but one hid treasure. This needful thing is right relationship to the Father, membership in the Kingdom, which children have, which Mary had. The Kingdom had already partially come, was gradually coming more and more, and would finally come suddenly within his generation. Those cast out would be the unfaithful, the unwatchful, the unprofitable, the unfruitful, the apostate disciple, disobedient hearers, those who deny or are ashamed of him—all "workers of iniquity." In the parables of the drag-net and the tares he taught the final separation of the good and the wicked.

9. *His Sense of His Mission.* His own unique work he conceived as revealing the Father. "No one knows the Son except the Father—nor does anyone know the Father except the Son, and he to whom the Son chooses to reveal him." He came that men might have life and have it more abundantly. He came to call sinners to repentance. He came to bear witness to the truth. He came to give his life a ransom for many. He came not to be ministered unto but to minister. Jesus conceived the philosophy of his own life primarily in terms of mission.

A Practical Philosophy

Such is the bare intellectual framework of the philosophy of life which Jesus held. It is essentially practical in character, determined by the moral and religious, not the abstractly intellectual, interests. As such it should not be compared with the theoretical constructions of the universe, intentionally such, made by Plato and Aristotle, though it might properly be compared with the views of Socrates, the intellectual saviour of the Greeks. Neither should it be compared with the modern scientific generalizations about the world based on systematic observation of vast ranges of fact, whose viewpoint is foreign to that of Jesus. It is a philosophy not in advance of its time as regards angels and demons, though notably so in its central position of God as Father. And it is a philosophy whose moral and spiritual insights are based on a unique consciousness of union with God—a consciousness that has perpetually challenged philosophies to explain, from the time of the prologue of the Gospel of John to Hall's Jesus, The Christ, In the Light of Psychology.

Its Truth

There are no standard, or final, philosophies. From the nature of the case, no philosophy can finally prove its position. We do not ask Jesus to be our standard in speculative, but in practical, philosophy, though speculative philosophy in some of its forms has been glad to learn from the spiritual intuitions of Jesus. His practical philosophy was put forth to be lived. The only fair way to judge such a philosophy is to try it and see. The Christian world is agreed that when tried the gospel of love works, it solves the problem of living completely, and thus has practical truth.

Its Intellectual Quality

The philosophy of Jesus reveals an intellect dominantly practical, concrete, and intuitive in character, and sure of its ground. The question mark of doubt written at the end of every system of speculative philosophy does not appear here. Its alpha at the age of twelve is the "Father's house" and its omega at the age of thirty-three is the "Father's hands."

No Conceit of Knowledge

It should be further said that the philosophy of Jesus contains no attack on science and pure philosophy, and no appreciation for the willful ignoramus or the obscurantist. Jesus thanks the Father that these things are hid from the wise and prudent—those with the conceit of spiritual knowledge, like the Pharisees—and revealed to babes—those with willing and obedient hearts, like his disciples.

His Appreciation of Truth in His Teaching

The life of Jesus was the truth of religion embodied. His teaching reveals appreciative recognition of intellectuality, knowledge, and truth. To those who abide in him he promises the knowledge of the truth, "and the truth shall make you free." He rejected the views of the expounders of the Law because they had taken away the key of knowledge (Luke 11. 51). Unto his disciples he said it was given to know the mysteries of the Kingdom, which were concealed by parable from others. He taught that eternal life consisted in knowing the only true God and the one he sent, even Jesus Christ. No higher value could be placed upon practical knowledge than this.

VII. Summary

Thus we have reviewed the intellectuality of Jesus. In quality and spiritual content, is it not a standard, a realized ideal? In informational content, the intellectuality of Jesus reflects the age in which he lived. It remains for us to consider only the final ideal of complete living, and most significant word, spirituality.

CHAPTER VI

THE SPIRITUALITY OF JESUS

"Fair as the moon, clear as the sun, and terrible as an army with banners."

—*Song of Songs 6. 10.*

CHAPTER VI

THE SPIRITUALITY OF JESUS

I. NATURE OF SPIRITUALITY

SPIRITUALITY is man's sense of divine relationship. It is the fifth ideal, the inclusive ideal, of complete living. It is not a new element in human nature; it is the old elements of human nature in a new relationship. It does not stand on a par with the physical, moral, emotional, and intellectual; it includes each and all of these in relationship to God. Spirituality is sensing all life in its true perspective, seeing the world as an expression of the life of God, realizing one's own unity at every point with the whole.

Mistakes About Spirituality

From this standpoint it is a mistake to suppose one can be right with God and wrong with his fellow, pious and at the same time immoral, spiritual and at the same time abuse the welfare of the body, religious and yet irreverent, holy and yet unclean, devout and yet intellectually blind. Spirituality is a plant whose roots are in the clay of common life, whose flower and fruit are in the heavenly air. One must be spiritual with his body, his will, his emotions, his intellect, or not so at all.

Method of Treatment

So in treating the spirituality of Jesus, we do not have to bring out something new and distinct in his living and teaching; we have only to show how he sensed his life at the four main points and elsewhere as related to God. Did he treat his physical life with reverence, his volitional life as related to God's will, his emotional life as related to God's perfection, and his intellectual life as related to God's truth? Did the sense of God's presence abide with him? In answering these questions we have only to bring to the foreground matters already suggested.

II. How Jesus Spiritualized His Body and the Physical Order

Jesus regarded his own body as a sanctuary, and so spoke of it (John 2. 19) as a temple where the spirit dwells. He taught that God, who so clothed the grass of the field, would clothe the body, that he could destroy both soul and body, that the life is sustained by spiritual food (John 4. 32-34), and that physical kinship either to his mother or to David was subordinate to spiritual kinship to God.

Concerning the physical order of which the body is a part, Jesus taught that God is the Lord of heaven and earth, that the heavens were his throne upon which he sat, that the earth was his footstool, that he clothed the grass, fed the ravens, remembered the sparrow in its fall, made his sun rise on the evil and the good, sent his rain on the just and the unjust, and numbered the hairs of the head. The whole system of things is "the Father's house," in which there are many mansions, and in which also there is plenty and to spare for all prodigal sons. In the beginning God created the creation. Male and female were so created by God from the beginning, and what God hath joined together, man should not put asunder. In the calamities of life Jesus did not see a punishment for sin, but a call to those spared to repent and bear fruit. The Galilæans murdered by Pilate, the eighteen victims of the fall of Siloam's tower, were not sinners above others, "but except ye repent, ye shall all likewise perish." The man was born blind, not through sin of self or parents, but that the works of God should be made manifest in him. The sickness of Lazarus was for the glory of God and of his Son.

The Parables Spiritualize Nature

The parables, his matchless stories concerning the kingdom of God, spiritualize the life of man and nature. Common experiences yield to his poetic and spiritual imagination analogies of heavenly truth. The mysteries of the Kingdom, not clear to outsiders, he declares to his disciples. The seed he sows is the word of God.

Final Causes

Manifestly, here are views of the body, the natural order, its calamities and customary happenings, not mechanical but spiritual in character. The causes of things in which Jesus was interested were final rather than efficient; that is, he looked to consequents rather than antecedents. With eyes of reverence he beheld natural objects and processes as the doings of God.

III. How Jesus Spiritualized the Three Kinds of Goodness

Vocational

Goodness too, like the body, Jesus saw in its relationship to God. His parables spiritualize vocational goodness, or skill, expressing a sense of heavenly meaning in the lives of servants, laborers, sowers, stewards, merchantmen, tailors, vine-dressers, shepherds, fishermen, plowmen, women sweeping and leavening dough, marriage customs, and all the varied relations of the life of his day.

Personal

The personal goodness of Jesus he likewise associated with God. "Why call me 'good'? No one is good, no one but God." He would not have the term "good" used as a formality in polite intercourse, but directed the eager young inquirer's thought to God as the only one absolutely good, whose goodness all good lives share. Though challenging his critics to convict him of sin, Jesus directed their thoughts not to himself but to the Father. "I do always those things that please him."

Social

Social goodness too Jesus viewed in relation to God. The social command to love one's neighbor as oneself he made second to the spiritual command to love God with all one's being, and inseparably connected the two. The kingdom of heaven is a social conception, but its nature is doing the will of the Father on earth as it is done in heaven. Our good works lead men to glorify not ourselves but our Father in heaven. He himself taught as he had been taught by the Father and wrought as the Father wrought through him. So goodness in all its forms did not stand alone to Jesus without any connection with God.

IV. How Jesus Spiritualized Beauty

The ideal of beauty, typical of the emotional life, Jesus also sensed, but not out of relationship to God. "Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these." Here is clearly an expression of æsthetic emotion, delighting in the work of nature rather than man. Not content to leave the matter so, however, Jesus continues: "Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" This addition is the spiritualization of beauty. "The flower in the crannied wall" awakens in Tennyson an aspiration for the knowledge of God and man; the lilies of the field awaken in Jesus a realizing sense of God's presence and beautifying power. The ideal of beauty is perfection which, in the mind of Jesus, is ultimately the perfection of God. "You must be perfect, as your heavenly Father is perfect."

V. How Jesus Spiritualized Truth

Truth, the ideal of the intellect, no less than the body, and goodness, and beauty, Jesus viewed in relationship to God. Truth to Jesus was not abstract but personal. "Thy word is truth." "I am the truth." "Sanctify them through thy truth." He told Pilate that he came to bear witness of the truth, and that every one that was of the truth heard his voice. It was the Father, not flesh and blood, who revealed to Peter the truth of his great confession that Jesus was the Christ, the Son of the living God, but the keeper of the keys was prompted by Satan to rebuke Jesus for choosing the way of suffering and "minded not the things of God." "This is eternal life, that they know thee, the only real God, and him whom thou hast sent." Here the highest good is distinctly stated in intellectual terms that are also spiritual. Jesus does not lecture about the truth he has investigated but is not, rather his teaching reveals the truth he is, that is, a Person revealing the Father's personality.

VI. SPIRITUALITY OF JESUS VITAL AND INCLUSIVE

Thus, all told, spirituality lives in Jesus as his sense of relationship to God in body, goodness, beauty, and truth. He not so much teaches spirituality as he is it, revealing and expressing it. The whole world to him is one spiritual order with indeed a related material side. He did not speak of the universe, but of "my Father's house," meaning not only the temple, but also perhaps at times the whole world, in which were "many mansions," and plenty and to spare for all prodigal sons.

Spirituality Inclusive

Thus, the fifth standard of spirituality embraces the other four standards of the physical, volitional, æsthetic, and intellectual. This standard of spirituality, the truly unique thing in the consciousness of Christ, and the most significant thing for the welfare of the world, may properly engage our study further. Let us follow it consecutively through the gospel story.

VII. His Life Spiritual

Let us repeat that by the spirituality of Jesus we mean his sense of relationship of nature and man to God. We have seen how he spiritualized the four ideals of the physical, the volitional, the emotional, and the intellectual. In now illustrating further his spirituality, let us follow in general the course of his own development, though somewhat disconnectedly, as it appears in the gospel narratives.

1. *The Temple Incidents.* Already at twelve the temple was to Jesus "my Father's house"; on cleansing it, whether once or twice, it is still "my Father's house"; again it was "the house of God" that David entered when he ate the shewbread. We have also seen that Jesus perhaps used "my Father's house" for the world at large other than the temple.

2. *The Baptism.* At his baptism, what

Jesus saw was to him the Spirit of God descending as a dove, the emblem of gentleness, and what he heard was the voice of God, affirming his sonship.

3. *The Temptation.* It was the Spirit that drove him into the wilderness of temptation, the Spirit of gentleness which could not be reconciled with the Messianic figure of violence preached by John. In the wilderness he met temptation at each point with the thought of God: Man lives by the words of God; man must not tempt God; man must worship God and serve only him.

To Nathanael

To Nathanael, recalling the great experience in the life of Jacob, Jesus promises that he shall see the angels of God ascending and descending upon the Son of man.

4. *The Kingdom.* Second only to the revelation of the Fatherhood of God, the Kingdom of God, the doing of the Father's will on earth as it is in heaven, engrossed the interest of Jesus. His ministry begins with the nearness of the Kingdom, continues with the Kingdom being among and within men, and ends with its coming with power. It is his Father's Kingdom, and his Kingdom, and it is not of this world.

5. *The Teaching on the Hill.* In the great Sermon, the pure in heart are promised the

vision of God, the peace-makers (peace is something that has to be made) are called the children of God, and the good works of disciples lead men to glorify the Father. Twice Jesus refers to the heavens as the throne of God, once to God sitting on this throne, once to the earth as his footstool. The sun is his and he sends the rain. By loving enemies and being kind and merciful to the unthankful and evil, men are sons of the heavenly Father, and perfect as the Most High is perfect. The secret service, the secret prayer, are seen by the Father and openly recompensed. Our needs are known by him before they are expressed. To him we are to look in prayer for the daily bread, forgiveness of sin, and deliverance from evil. But forgiveness from God is conditioned by man's forgiveness for man. The service of mammon is irreconcilable with the service of God. The food of the birds and the clothes of the grass come from him, who gives good things to them that ask, and even numbers the hairs of the head.

6. *The Miracles.* Some thirty-five miracles are recorded of Jesus. No one of them was ever done in response to demand for a sign or as display or as a punishment. They are a revelation of compassion, a part of the revealing of the Father, not an argumentative prop

for it. Many of these were the casting out of demons, which, said Jesus, he did through the finger and the Spirit of God. The charge that he was in league with Beelzebul he denounced as eternal sin against the Holy Spirit. Having healed the Gadarene demoniac of his "Legion," he directed his thought to God as the real agent, moved by compassion: "Return to thine own house, and show how great things God hath done unto thee." God is the Healer.

7. *Spiritual Background of Ethical Relations.* The proper object of man's fear is not man, who can destroy only the body, but God, who can destroy both body and soul in hell. The sparrows are sold in market, two for a farthing, yet not one falls without the Father. Man's confession or denial of Jesus before man leads to Jesus' confession or denial of man before the Father and the holy angels. In the presence of synagogues, rulers, and authorities, the disciples were not to be anxious how or what they should answer, for the Holy Spirit would teach them in that very hour what they ought to say. One is first to be reconciled with his brother before offering his gift at the altar. One cannot receive forgiveness from God until he has forgiven his brother. All the ethics of Jesus have this kind of spiritual background. Even the ties

of blood he sublimated in spiritual kinship. "They that hear the word of God and do it" are his brother, sister, and mother, and are more blessed than the womb that bore him and the breasts that gave him suck. It was God who required of the rich fool his soul, and like the rich fool are all those not rich toward God. Jesus reproved the Pharisees for tithing mint and rue and every herb, and passing over justice and the love of God.

Human Repentance is Heaven's Joy

The repenting of one sinner causes joy in the presence of the angels of God. As a man seeks the one sheep lost from his hundred, as a woman seeks one piece of money lost from ten, as a father waits and watches for the one son lost from two, so does God seek and welcome the repentant sinner. The thanksgiving of the poor healed Samaritan leper, a stranger, was a form of giving glory to God.

8. *The Scriptures the Revealing Word of God.* The law of Moses that parents should be honored he regarded as the "commandment of God." The Jews by their tradition concerning *Corban* had made void "the word of God." But every plant not planted by his heavenly Father should be rooted up. In the Scriptures, which he said could not be broken, he saw the testimony of himself. It was "the wisdom of God" which had said, "I will send

unto them apostles and prophets." He quoted the prophets that all men should be taught of God.

9. *Prayer Answered.* Prayer, to Jesus, was no subjective exercise, it was asking and receiving, it was adoring the Father, it was confession and absolution, it was thanksgiving, it was the yielding, though in struggle, of the human to the Father's will, the only condition of receiving spiritual blessing. The elect who cry to God day and night will be avenged, though he is long suffering over them. A trait of character in the unrighteous judge was that he did not fear God. The penitent publican rather than the self-righteous Pharisee is justified. Jesus draws a distinction between material blessings, like sunshine and rain, sent by God upon all men alike, and spiritual blessings, the good gift of the Spirit, given those who ask.

10. *Children Emblems of the Divine.* Children also Jesus regarded from the divine standpoint. One is to beware of despising one of them, because their angels always behold the Father's face in heaven, and it is not his will that one of them should perish. Even the Kingdom is constituted of members who have become as little children.

11. *The Second Coming of Jesus.* The fail-

ure of the Jews to accept Jesus necessitated his death, resurrection, and second coming, which was to be with the glory of the Father, when the Kingdom of God should come with power. With poetic imagination, using the figures of apocalyptic splendor, Jesus describes his second coming, when the material order is supplanted by the spiritual.

12. *"The Father" the Spiritual Center.* The spiritual center of the thinking of Jesus is "the Father." This term occurs forty-five times in Matthew, five in Mark, seventeen in Luke, and ninety times in John. The term is sometimes unqualified, sometimes qualified, as by "my," "your," "heavenly," "holy," and "righteous." Once, when speaking of not swearing by Jerusalem, Jesus refers to God as "the Great King," once as "the Lord of the harvest," once as "the Lord of heaven and earth," and once as "the Most High."

God Is Spirit

Jesus told the woman of Samaria that God is spirit, that the object of worship is the Father, who seeks worshipers in spirit and in truth.

The Unity in Action of Father and Son

As at the temptation he lived by the word of God, so during his ministry his meat was to do his Father's will and to finish his work. His own work every day and the Sabbath likewise was a phase of the unceasing activity and work hitherto of his Father. He could do only what he saw him doing, quickening, and judging, and receiving honor, and having life in himself. His works were given him of God, and bore witness that the Father sent him. He came not in his own but in the Father's name.

His Own Work Was Sealed of God

Jesus had the sense that the Father, even God, had sealed him and his work. The work of God was to believe on him whom he had sent. He was the true bread given by the Father. No man could come unto him, except the Father draw him, and all that the Father gave him should come. It was the will of his Father that every one believing on him should have eternal life, "eternal life" being John's synonym for membership in the Kingdom. He alone had seen the Father, he alone knew the Father, and so he alone was in a position to reveal him to others. He himself lived because the living Father had sent him.

The Sense of the Father's Presence

Jesus, though being rejected, had the sense that he was not alone, but that the Father who sent him was with him, and bore witness of him, and had taught him what things to speak. By willing to do his will anyone could know whether his teaching were of God. The things he did were pleasing to the One that sent him, he spoke the things he had seen with his Father, he came forth from God, he honored his Father, and his Father, whom he knew, glorified him. This consciousness of God which Jesus had is his most remarkable quality.

His Unity with the Father

Himself Jesus felt to be the Son of God, known by the Father, and knowing the Father, and loved by the Father for laying down his life, which he would take again, having received this commandment from his Father. The works he did in his Father's name bore witness of him. No wolf can snatch his sheep out of the Father's hand. The Father is greater than all, and he and the Father are one (John 10. 29, 30). The Father had sanctified him and sent him into the world, and it was no blasphemy for him to call himself the Son of God, they of old being "gods" because the word of God came to them (John 10. 35). The works he did indicated that the Father was in him and he in the Father. At the tomb of Lazarus he thanked the Father.

The Father Above All

As it was only the Father who knew the day of his second coming, so it was only the Father who could give to sit on his right or left hand, who had prepared a heavenly kingdom for those whom he had blessed. The lesson he drew from the withering of the cursed barren fig tree was, "Have faith in God." To make the stone rejected of the builders the head of the corner was the marvelous doing of the Lord.

The Power of God

The things of Cæsar exist and have their place, but they are not the things of God. The trouble with the Sadducees was that they did not know the power of God, by which those accounted worthy to attain the resurrection from the dead are sons of God, neither marrying nor giving in marriage, but living unto him who is the God of the living. All things are possible with God, even the rich man may be saved. God knows the heart, and what is exalted among men is an abomination in his sight. God alone is absolutely good, even the goodness of Jesus being God's goodness (Mark 10. 18). And human life is a day, wherein the works of the Father must be done.

God First

In summarizing the commandments, Jesus put the love of God first and the love of man second. To him it was more important that the Messiah be the Son of God than the son of David, and that we call God Father than any man on the earth. He himself rode into Jerusalem in the name of the Lord.

Fellowship with the Father

His servants would be honored by the Father. His own sacrifice would glorify the name of the Father. To believe on him was to believe on Him that sent him. He spoke what he had been commanded by the Father who sent him. The Kingdom he appointed his disciples had first been appointed him by his Father. He that received Jesus received Him that sent him. Even his suffering was a way of glorifying God and God's way of glorifying him in himself.

13. *Spiritual Comfort.* The sorrowing disciples were comforted by being told to believe in God; that there were many mansions in his Father's house; that he was the way to the Father; that seeing him was seeing the Father; that the Father would give them another Comforter, and would love those who loved him, and kept his word; that he and the Father would come and abide with those who loved him and kept his word; that the Holy Spirit would teach them all things; that he was going to the Father who was greater than he, and whom he loved; that the Father was the vine-dresser, glorified in the branches that bear much fruit; that the Father loved him; that he had kept the Father's commandments and abode in his love; that he had made known to the disciples all things he heard from his Father; that the Father would give what was asked in his name; that hating him was hating the Father also; that the Com-

forter, proceeding from the Father, sent by the Son, would bear witness of him; that they would be persecuted because their persecutors had not known the Father, nor him; that the world would be convicted of righteousness, because he went to the Father and was seen no more; that all things of the Father were his; that the hour would come when not in parables but plainly would he tell them of the Father; that when they all would leave him alone he would not be alone, because the Father was with him.

14. *Spiritual Prayer.* The spirituality of Jesus, the sense of the Father's nearness, righteousness, and holiness, reaches the acme of expression in his farewell prayer, in which Jesus is conscious that his hour has come; that the Father will glorify him; that he had given him authority over all flesh; that eternal life is knowing him, the only true God, and himself, sent of God; that his accomplishment on earth had glorified the Father; that he had glory with the Father before the world was; that he had manifested the Father's name unto the disciples; that they too were the Father's; that the Father would keep them; that he had given them the Father's word; that the Father's word was truth; that all future believers through their word should

be one; that he had transmitted the glory given him to them; that they might be with him and behold his glory.

15. *Spiritual Sorrow.* In Gethsemane he cries to his Father, with whom all things are possible, that if he be willing, he would remove the cup from him; but affirms his willing obedience. "Thy will be done."

The Arrest

At the arrest he was conscious that he could beseech his Father and receive more than twelve legions of angels, but he would drink the cup that the Father had given him, and fulfill the Scriptures.

Consciousness of Sonship and Exaltation

During the trial, in answer to the question of Caiaphas, "Art thou the Christ, the Son of the Blessed?" Jesus replied: "I am." Before the Council he said: "From henceforth shall the Son of man be seated at the right hand of the power of God."

The Sole Sense of Forsakenness

On the cross he intercedes for his crucifiers to his Father, "for they know not what they do." Some six hours later, in physical and spiritual anguish, Jesus for once and briefly lost the sense of the Father's sustaining presence in the cry of forsakenness. Under such circumstances the breaking down of his spiritual sense but accentuates its habitual presence. With the final flickerings of mortal consciousness, he is again sure of his work, now finished, and of his Father, into whose hands he commends his spirit.

16. *The Risen Christ.* The risen Christ, with different yet familiar consciousness and a spiritual body, is unwilling that Mary should cling to him, for he must ascend to the Father; sends the disciples as the Father had sent him; sends forth the promise of the Father upon them; commissions them to baptize in the name of the Father and of the Son and of the Holy Spirit; and once again says that times and seasons the Father hath set within his own authority.

VIII. Spirituality of Jesus the Standard

Thus we have reviewed the spirituality of Jesus, his sense of everything in divine relationship, as indicated in the continuous gospel narrative. There is no evidence that Jesus regarded any object or event as out of relationship to the Father, the consciousness of whose presence characterized all his life. Is there not here a record of unparalleled spirituality? Can it be matched in range, depth, or intensity elsewhere? Is it not a standard of all spirituality, unapproached, if not unapproachable? And have we not all received of his fullness?

"The Eternal Presence"

The following modern poem of wonderful imagery and in a difficult classical rhythm, by

Clinton Scollard, breathes the spiritual sense of Jesus, though in a less personal form:[1]

"THE 'ETERNAL PRESENCE'

"I have watched the glow on the morning sky-line
When the kindling spring from out of the palm-isles
Came, with lilt of lutes and with touch of timbrels,
Winged as the swallow.

"Summer I have seen o'er the fertile loam-lands
Spread its gleaming gold and its burnished amber—
Barley, wheat, and rye in the soft winds waving,
Ripe for the reapers.

"I have walked with autumn down through the orchards,
Where lay heaped the fruit with its veins of crimson,
Globes that vied with all of the hues of sunset,
Harvests ambrosial.

"Winter I have known, with its shroud of silence,
Vestal, virginal, clad in its arctic ermine,
When the midnight brightened the frosted sky with
Torches auroral.

"Just the shifting sands in the Year's great hour-glass,
Turned by Time who works at the Master's bidding,
Where we mark if we look with eyes unclouded,
The Eternal Presence!"

Jesus as Standard

It remains only to add a word concerning the practicability of Jesus as a standard of human life, an infinite, receding, and yet, we must think, a possible standard. He calls himself the "Son of man," borrowing the term from the book of Daniel, associated as it was with apocalyptic splendors, yet not lending itself to false associations of temporal rule clinging about the term "Messiah" in his day, and forever suggesting the fullness of his humanity. He also called himself "the Son of God," having nothing physiological or metaphysical in mind, but practical, a will doing the Father's will, exemplifying the kingdom of heaven on earth. He also called himself "the Christ," the Messiah, the Anointed of God to reveal his character as Father to men. Thus Jesus as Son of man, Son of God, and Messiah means that men can ("Son of man") and should ("Son of God") follow him ("Messiah") in establishing the family of God in the world. That is the challenge of his life, that is the meaning of Jesus as standard, that is the philosophy of his appearing—the process of growth of mankind Godward.

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[1] Quoted by permission of the author.

The World's Hope

Is not making Jesus the standard therefore the hope of the welfare of the world? Bernard Shaw has recently dropped satire, irony, and irreverence long enough to say: "I am ready to admit that, after contemplating the world of human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if he had undertaken the work of a modern, practical statesman." Mr. H. G. Wells, in his God the Invisible King, though rejecting formal Christianity and the leadership of Jesus, describes a God after the very pattern of the risen Christ, whom, in fact, he calls "the Christ God," and admits "there is a curious modernity about very many of Christ's recorded sayings."

The Way of Jesus

In these days of the world's darkness and desolation, everything else has failed as a plan of human action except the ideal, the way of Jesus. Is it not time this way was tried? It at least has succeeded in proportion as it has been truly tried. Many are ready to say in advance of trial that it won't work; they are the real skeptics. Few will say after trial that it won't work; they have faith. Jesus asked: "Nevertheless, when the Son of man cometh, shall he find faith on the earth?" That is, the willingness to try the ideal way. This is the fire Jesus came to scatter in the world, the torn world, which is now being salted with this fire. The way of Jesus, the incomparable Saviour of man, is our fivefold ideal standard. All other standards of man have something to be forgiven, as expressed in the poem of Sidney Lanier, "The Crystal," as follows:[1]

All, all, I pardon, ere 'tis asked,
Your more or less, your little mole that marks
Your brother and your kinship seals to man.

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[1] By courtesy of The Independent and Charles Scribner's Sons.

But Thee, but Thee, O sovereign Seer of time,
But Thee, O poets' Poet, Wisdom's Tongue,
But Thee, O man's best Man, O love's best Love,
O perfect life in perfect labor writ,
O all men's Comrade, Servant, King, or Priest,
What *if* or *yet*, what mole, what flaw, what lapse,
What least defect or shadow of defect,
What rumor tattled by an enemy,
Of inference loose, what lack of grace
Even in torture's grasp, or sleep's, or death's,
O, what amiss may I forgive in Thee,
Jesus, good Paragon, Thou Crystal Christ?

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